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# The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME 4.

JANUARY, 1912.

NUMBER 1.



A TEMPLE AT CHIN KIANG

I-7

HOME MISSIONS, BOARD OF FOREIGN MISSIONS, WOMAN'S HOME AND FOREIGN  
MISSIONARY SOCIETY

**Reformed Church in the United States**

FIFTEENTH AND RACE STREETS

PHILADELPHIA, PA.



ALUMNAE AND TEACHERS OF THE MIYAGI GIRLS' SCHOOL, SENDAI, JAPAN  
ALUMNAE DAY OCTOBER 26, 1911



JAN 18 1912  
THEOLOGICAL SEMINARY

# The Outlook of Missions

CONTINUING

The Home Missionary Bulletin, The Outlook of Missions and  
The Woman's Journal

ISSUED MONTHLY IN THE INTEREST OF MISSIONS

Headquarters: Reformed Church Building, Philadelphia

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# THOUGHTS FOR TOILERS



Thou art the same and Thy years shall have no end.

The children of Thy servants shall continue, and their seed shall be established before Thee. Psalm 102: 27-28.

"He leadeth me, O blessed thought!  
Oh words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

Each year is a volume of 365 white pages. Our work is to put some lovely picture on each page which shall not shame us when our book is opened on the last day.

—FROM "MAKING BEAUTIFUL YEARS."

"Meet life as a king, and you will be treated as a king; meet life as a weakling, and a place among weaklings will be the only place to be offered you."

"Arise, arise, good Christian,  
Let right to wrong succeed;  
Let penitential sorrow  
To heavenly gladness lead:  
To the home of fadeless splendor,  
Of flowers that bear no thorn,  
Where they shall dwell as children  
Who here as exiles mourn."

The universal Christian heart is adjusting itself to the conception of a great world victory, which is destined to become, as we are able to bear it, the absorbing inspirational motive of the missionary movement of the whole Church of Christ.

—JAMES S. DENNIS.

"God seldom calls men suddenly into great undertakings. He does call us all constantly to the doing of small things well. But he who is willing to do a very little good all the time will do a surprisingly great amount of good in the world; and he is needed and loved as no so-called 'great' men ever will be. Why not fill this best and greatest place to-day and every day?"

To succor the poor, to befriend the ignorant, to visit the sick, to safeguard the weak, to show compassion to those out of the way, to speak a word in season to the weary, to enhearten the struggler with adversity, to strengthen weak knees, and raise up those that are fallen, is to know the Master's joy, the joy that no man takes from us.

—W. L. WATKINSON.

In the mission field abroad, as in fact at home, too, character counts for more than learning, for more than skill. Character, humanly speaking, is almost everything.

—EUGENE STOCK.

"Be a breeze from the mountain height;  
Be a fountain of pure delight;  
Be a star serene,  
Shining clear and keen  
Through the darkness and dread of the night;  
Be something holy and helpful and bright,—  
Be the best that you can with all your might."

To pray and talk of dependence upon God, while we neglect our work, or fail to do everything that lies in our power to insure our safety, is the utterest folly.

—G. CAMPBELL MORGAN.

We are too prone to forget that it is seed time and harvest with God next year as well as this, and that apparent failure may be His way to success.

—KATHRYN C. WHEELER.

In our hours of weakness, sorrow or despair,  
When life's sky seems clouded, days o'ercast  
and sad,  
Faith unseen is present, always waiting there,  
With some holy whisper, sent to make us glad.

The most common actions in life, its every day and hour, are invested with the highest grandeur, when we think how they extend their issues into eternity. Our hands are now sowing seed for that great harvest. We shall meet again all we are doing and have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping, to bear true witness for or against us.

—THOMAS GUTHRIE.

"This hath He done, and shall we not adore Him?"

This shall He do, and can we still despair?  
Come, let us quickly fling ourselves before Him,  
Cast at His feet the burden of our care."

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

# The Outlook of Missions

VOL. IV.

PHILADELPHIA, JANUARY, 1912

No. 1.

## OUR MOTTO

The Church a Missionary Society.

Every Christian a Life Member.

OUR  
WISH  
FOR  
1912



THE  
LORD  
BLESS  
THEE

GATEWAY TO TEMPLE IN JAPAN.

## FOREIGN MISSION DAY, FEBRUARY 11, 1912

TITLE OF SERVICE: "ALL SHEEP ARE MINE."

The **ENTIRE OFFERINGS** on Foreign Mission Day will be set apart as a **SPECIAL FUND** for the erection of **SEVEN MISSIONARY RESIDENCES** in China and Japan.



ONE of the wisest provisions of the General Synod at Baltimore, Md., in 1902, was the institution of Foreign Mission Day on the Second Sunday of each February. It is a call to the entire Church—pastors and people—to concentrate all minds and hearts on the work of missions in distant lands. Think of the gracious influence a general observance of the Day will have upon the Christian life of the denomination! What a power the use of the Service will generate in a single congregation! Now let all the congregations unite in such a worship, all singing the same hymns, all offering the same prayers, all thinking the same thoughts, and all giving to the same object; why, it will be a new baptism of the Spirit of God!

February 11th will soon be upon us. The pastors and superintendents should talk about the service, and plan for it. Some brief mention at every service will help to impress the day and prepare for its proper observance. Call attention to the missionaries, by name, who have gone out to China and Japan, this fall, and who are in need of homes. On another Sunday, speak of the necessity of having proper houses—for the sake of health, the saving of money, and the influence a Christian home exerts in a heathen country. Tell that no houses are available at all in China.



Always have an aim in doing the work of the Lord. Every congregation should fix a goal, and then go at it with all might to attain it. There is no Reformed flock so weak and poor, but what can raise Ten Dollars. There are hundreds of churches and schools that can gather \$25.00 and \$50.00 and \$100.00 from now on until Foreign Mission Day. And who will say that scores of congregations are not able to contribute \$500.00 and \$1000.00, yea, they have the means to pay for an entire house at \$3500.00.

**Let these facts be told from every pulpit and every desk, and let the emphasis be laid on the need of these homes, and we are confident of the results.**

The Service for 1912 is entitled, "All Sheep Are Mine." It pictures Jesus as the Good Shepherd, and the heathen world as the sheep that are lost. The rendition of a service like this will be a great evangelistic stimulus in every congregation.

The Foreign Mission Day Services, with special envelopes for the offering, will be sent to all the pastors. As usual the service appears in English and German, and is thus suitable for all our churches. Should any pastor fail to receive the Services by January 14, he will confer a favor by writing to the SECRETARY OF THE BOARD OF FOREIGN MISSIONS.

## WHAT IS YOUR HOME TO YOU?

### **MEN AND RELIGION FORWARD MOVEMENT.**

All who have at heart the whole work of the Christian Church must look with deep interest and prayerful co-operation upon the Men and Religion Forward Movement.

The Movement is national in its scope, and is being conducted in seventy-six of the principal cities of the country. It proposes a year of preparation, education and persistent personal effort in every church and in every men's and boys' organization in the country, to accomplish the following results:

First—To bring into contact with the churches the great numbers of non-churchgoers and to stimulate specialized work for men and boys.

Second—To exalt the spiritual power of public worship.

Third—To double the enrollment in Bible study classes.

Fourth—To reveal programs of Christian service that will command the lives of men and continue the emphasis upon the great missionary appeal at home and abroad.

Fifth—To leave with each church, Sunday School and men's and boys' organization a sane and sensible scheme of work for the years to come.

We trust that all our pastors and consistories will lend their strong aid so that our Church may receive the spiritual stimulation that is bound to follow in its results.

### **THE POWER OF THE GOSPEL IN CHINA.**

The New China will not be built upon the old religions. During the last decade no Chinaman who knows how to read has given any thought to the temples. We saw even ignorant men laughing at a poor, old, superstitious woman as she brought her offerings to the water gods. The present political revolution has led not a few Chinese to seek the help and consolation that the Gospel offers the hungry soul. What but the power of God could have effected the miraculous change in the China of to-day! Verily "a nation has been born in a day!" It is marvelous in our eyes. Has any nation ever come to its own with so little bloodshed? Let us give God all the glory!

My Father, may this Year bring me new vision, new sense of duty, new consciousness of the privilege of being a child of God.



LAYMEN'S MISSIONARY CONVENTION AT SCHWENKSVILLE, PA.

**ONE OF THE BEST.**

If I were a member of Goshenhoppen Classis, it would be in place for me to say that the Laymen's Missionary Convention held at Schwenksville, Pa., on December 7th was "the best" Classical Convention yet held in our Church. As it is, it will rank first among the very best. The Deputation Committee, under the leadership of Elder E. S. Fretz, of Pottstown, Pa., did splendid field work. They made a visit to every congregation in the Classis. The pastor, Rev. R. S. Snyder, and Mr. William Broer, of the local church, were "on the job" from start to finish. Everybody was surprised with the outpour of men on the day of the Convention. They came in automobiles, by carriages, and on trains, so that nearly three hundred delegates were present from practically all the congregations of the Classis. Able speakers at the three sessions told of the world field—the great needs, and the approved methods for the evangelization of the world. A feature of the Convention was the fine music by the Ursinus College Quartette. The Convention is the beginning of still greater things in Goshenhoppen Classis. A Committee will carry the spirit of the day down into every congregation.

**THE FOUNDER OF A MOVEMENT.**

The power latent in a layman was manifest in the life of the man who gave to the world the idea of the most notable movement in modern history—the Laymen's Missionary Movement. That man was John B. Sleman, Jr., of Washington, D. C. Through the Christian Endeavor Society he was introduced into active Christian work, and became a devoted servant of "home missions," but his mental and spiritual horizon was ever widening until he exemplified a twentieth century Christian man. He it is who wears no provincial label on his coat lapel, fixes no bounds to the sound of the Gospel, but so covers the whole world as God did love it in the gift of the Son of His bosom. Pity it is that such a man as John B. Sleman, Jr., should die young! May all the earnest men in our Church be followers in his steps.

**THE INTERNATIONAL REVIEW OF MISSIONS.**

This new missionary magazine, the first issue to appear in January, is the outcome of the World Missionary Conference at Edinburgh in 1910. The necessity for such a publication was implied in the appointment of the Continuation Committee, whose specific duty is



to conserve the results growing out of that epoch-making gathering. That this *Review* should assume an international scope is no surprise, for the Church of to-day faces problems of an international character. The experience of the Christian workers in one country will become available for all lands. It can wield a strong influence towards Christian unity. One of the special features will be the review of the latest and best books. The *Review* should circulate among members of the Boards of Missions, professors in our institutions of learning and the clergy and intelligent laymen. It is a quarterly publication, of 200 pages each issue, and the subscription price is \$2.00 per annum. The Missionary Education Movement, 156 Fifth avenue, New York, is the American agency.

#### "REMEMBER LUCKNOW 1911."

These were the words printed on a small card and issued to all the delegates during the recent Conference on Missions to Moslems held at Lucknow. On the other side of the card was the following prayer for the Moslem world:

"O God, to Whom the Moslem world bows in homage five times daily, have mercy upon its people, and reveal to them Thy Christ."

Let us pass on this message both of the prayer and of the watchword to all who were not privileged to be among the 272 delegates and 66 visitors, representing many missionary societies and countries.

Three volumes have been issued, "Islam and Missions," "Daylight in the Harem," and "Lucknow 1911," all of which should be carefully read and become fruitful in practical results. This last volume is specially intended for members of Boards and for students of missions. It can be had from the Christian Literature Society, Madras. Price, \$1.00. The edition is limited.

#### THE BIRTH OF THE NEW CHINA.

Young China expects that a Western nation will be born in a day and that China will be able to "westernize" with as much ease as a Chinaman can cut off his queue and put on a western coat,—that his country is to be a republic, western fashion. Thus opines that high au-

thority upon the situation, Lord William Gascoyne-Cecil, a Christian missionary, who has spent years in travel throughout China and who has written much on the subject of the crisis. The republican Chinaman of the hour, adds this authority, looks for a Magna Charta, a declaration of independence, a summoning of the States-general—"in fact, all the incidents of western constitutional history that Young China has learned to admire, and confuse in the Western College." His future ideal is to have a President or a Prime Minister "who will carry on the government with all the loquacity that modern democracy adores."—*Current Literature*.

#### AN "ANNUAL INGATHERING."

This is the term used to designate a special entertainment given each year by our Mission at Connellsville. It took place this year on the evening of November 23. The occasion gets its name from the effort of gathering in money for the payment of either church debt or for some permanent improvement. *Mystic Coin Chests* had been sent out three months before. They are an excellent device and can be had from our Sunday School Board. A special program of music and recitation and speeches had been prepared, and then, all unexpected to the congregation, the Military Band of Connellsville came and helped enliven the occasion. The music was all good, though a little loud for so small a room. It taught some talkative people an excellent lesson. May they remember it, and not talk after this when music is being rendered.

The "ingathering" part of the program was most successful, the amount of money brought in being almost \$130, with some of the chests yet to come in.

The two speakers were the Superintendent and Rev. Mr. Muir, of Scottsdale. Each speech was limited to five minutes. This imposed quite a task on so long a man as Rev. Mr. Muir. He was equal to the occasion, and said some helpful things in a very pleasant way.

The last item on the program was an invitation by the pastor to all the people present to adjourn to the primary Sunday School room to enjoy a lunch provided by the Aid Society.



# HOME MISSIONS

EDITOR

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

## "TRUST IN THE LORD."



O the psalmist says a score of times, and other sacred writers say it another score of times.

That is good advice for the New Year, advice that has been well tested by many through many years.

We know not what a day may bring forth, but our Father does, and that is far better. In fact, we know but little about what even past days have brought to us, much less the future. What, then, can be better than to trust Him who rules all our days?

Nothing is more beautiful than the trust of a child, that quiet resting in the arms of a loving parent, who cares for him; and surely life would be longer and days would be brighter and burdens would be lighter, if one could always heartily so trust the heavenly Father.

Perhaps the past year, indeed, even your whole life, has been singularly free from the great trials of faith and patience which others have borne, and it is easy for you to preach this beautiful doctrine of trust; but nevertheless that is God's doctrine, and all men need it, the tried and the free, the tried for their comfort and the free to make them grateful.

Let us all trust in the Lord through the new days which hope sees stretching out before us in this new year of grace, 1912.

## MINISTERS FROM MISSIONS.

Attention has often been called to the fact that our missions do not merely become self-supporting and then greatly help other missions to this desired end, but that they also send one or two of their young men into the ministry.

Rev. Dr. A. S. Weber, pastor of Faith Church, Baltimore, Md., in his "Chronicle and Forecast," of September, 1911, says:

"Mr. John Hedeman, one of our Sun-

day-school teachers and a member of the church choir, has entered the Theological Seminary at Lancaster, Pa., with a view of preparing himself for the gospel ministry. He will be greatly missed, but his pastor and fellow-parishioners are gratified to know that after careful consideration he was led to take this important step."

That church was organized as a mission in 1887, and so is just twenty-five years old. From 15 it steadily and later on rapidly grew to a membership of 515.

To-day Faith Church has a son whose face is set towards the holy ministry. That is an honor to any church, but the fact is of special interest in the history of a mission.

## ONE THOUSAND FUNDS.

In the church papers early in 1892, just twenty years ago, the following item of news was given:

"Rejoice with us, brethren. The Board has just received the eighteenth Church-building Fund. It was given by Mr. Benjamin Riegel, of Riegelsville, N. J.

"The pastor, Rev. B. B. Ferer, in sending the check, calls attention to the fact that it came unasked. Mr. Riegel asked for the Board's tract on "Our Church-building Funds," and in less than thirty days gave his check for \$500 for a Fund. This shows a business man's estimate of the plan."

That was indeed an interesting item, and great was the joy of those who understood it.

The loan-plan of Church-building Funds was at that time only six years old with us, and to have gathered eighteen Funds in so short a time, 1886-1892, was a gratifying surprise. It exceeded all our early hopes, and so the Board said: "Rejoice with us, brethren."

Since then this particular work has

made marvelous progress, and we all may to-day rejoice anew.

Put those eighteen Funds beside our present number, 301, and the news item of 1892 has increased interest.

But more. To-day the Board of Home Missions asks the Church for ONE THOUSAND Church-building Funds, and few people wonder at it. The General Synod in May last without hesitation sent the challenge down the line, the District Synods have said Amen, and soon the Classes will encourage each congregation to raise one Fund.

One thousand Funds, in addition to those now on record—just think of it and rejoice with us, brethren. Even the challenge is much.

And this effort is not to be stretched over ten or fifteen years, but is to be made (let us hope finished, also) in 1912 and 1913.

Why so soon? Why in 1913? Because 1913 is the jubilee year of the Board of Home Missions, and we need to rejoice before the Lord together.

The Board was organized in 1863, and these fifty years have been full of blessings in our home missionary work; therefore, with gladness of heart we should come before the Lord with an offering, and the Church asks each congregation to give a Church-building Fund, \$500, as a thank-offering.

"Brethren, rejoice with us." We have far greater reason to-day for such rejoicing than we had in 1892, when our eighteenth Fund made us glad.

Just below that item of news was the following word to pastors:

"Please publicly call attention to these Funds as they are announced from time to time, and thus through this good news awaken interest in the matter. Offer the tract, 'The Story of Our Church-building Funds,' to those to whom it will be helpful, and send for all that you need for this purpose."

To-day the Board says the same thing to our leaders. Help our people to be wise, and surely they will be willing. Help them to know, and then they will also do. Give them our literature, and they will be moved to good works.

#### **A LARGE CREDIT.**

Quite a number of congregations have given two or three Church-building Funds, and a few have given more; but the highest number has been given by the Evangelical Reformed Church, of Frederick, Md. Beginning with 1893, when the first Fund came from them, they have given thirteen Church-building Funds. Surely that is a large credit.

This is called to mind by the fact that in December, 1911, the thirteenth came from Mrs. Georgiana Houck Simmons to establish the "Ella Virginia Houck Church-building Fund," and this further calls to mind the interesting fact that of these thirteen Funds six have come from one family, the Houck sisters. Surely that also is a large credit.

The Church, as well as the Lord, will note these things, and say, "Well Done;" and many other congregations and families will seriously consider the example set before them. It will have its quiet influence through years to come.

#### **TO NORTH CAROLINA.**

The organ which was offered to a mission in the November issue of *THE OUTLOOK* has gone to Lincolnton, N. C., the youngest of our missions. It was given by Mr. and Mrs. George H. Harbaugh, of Trinity Reformed Church, of Waynesboro, Pa., in memory of their daughter, who died a few years ago. No longer needed in that home, it was wise to have it serve the Church in a wider field.

Let me tell you further. All over the Church, in thousands of homes and in hundreds of churches there stand to-day thousands of organs and other pieces of furnishing, such as pulpits, pews, chairs and lighting appliances, unused. They are gathering dust. They are in the way. Perhaps they are in damp corners, even in cellars, going to pieces. They are doing no one any good. Occasionally the sexton uses a part for kindling.

Why not send them out in the Church to be further useful. Many a mission would be glad to have this or that.

Many a Sunday-school has put aside a set of song books, in fairly good condition, which would be a great help elsewhere.





FUJIN KWAI OF SAN FRANCISCO, CAL.

It was thoughtful and kind in the late Rev. Dr. G. L. Staley, of Baltimore, Md., some years ago to give to the Board of Missions an elegant communion service, to be used in a mission until it can secure its own; and this has passed through four or five missions. (It is at present awaiting a new call to service.)

Tell the Church what you have, and see how quickly these now unused servants will be set to work.

**THE CELEBRATION OF THE FIRST ANNIVERSARY OF THE JAPANESE REFORMED CHURCH IN SAN FRANCISCO.**

REV. J. MORI.

The service commemorative of the first anniversary of the organization of the Japanese Reformed Church in San Francisco was held on October 29 in the Mission, 1619 Laguna street, San Francisco.

Besides the members of the congregation, the representatives of the Japan Association and the Japanese Missions in Oakland and San Francisco were invited to the services. The hall, which was beautifully decorated with the Reformed Church colors and chrysanthemum, was completely filled.

At 2 P. M. the program was begun

with an organ prelude, as follows:

1. Invocation.
2. The Japanese hymn No. 35 (Holy, Holy, Holy).
3. Scripture lesson, Matt. 18.
4. Prayer, Mr. T. Kaneko.
5. The Japanese hymn No. 275 (Stand Up, Stand Up).
6. Anniversary sermon, Rev. J. Mori.
7. The Japanese hymn No. 98 (Hark, Ten Thousand Harps).
8. The historical sketch of the Mission, Mr. S. Nagata.
9. The reports of the various departments of the church by the chairmen of the committees.
10. Congratulatory address. Gen. Nagai, Esq., Dr. K. Kurosawa, Mr. T. Tani.
11. Response.
12. Announcement.
13. Doxology.
14. Benediction.

After the services refreshments were served in the dining room.

In the evening at 7 o'clock the young men of the church had a special prayer meeting for thirty minutes; then they were divided into two bodies, and went to the street meetings. One was held at the corner of Geary and Buchanan streets and the other at the usual place, the corner of Post and Laguna streets. In each place thirteen young men stood around the Reformed Church banner and sung the hymns, beating their drums. Thus

the sacred battles were begun. The meetings were very successful, and the big crowds of hundreds of people listened to the earnest testimonials of the young men. After the meeting they brought all the people to the church, where some of them could not get chairs and sat on the staircases, and some were standing at the rear.

The special evangelistic meeting began at 8.30 P. M., in which the writer preached a sermon on the subject, "The Purpose of Human Life," text, John 6: 38. After his preaching he asked that those in the audience who wished to adopt the Christ's ideal as theirs and to study the Bible in order to know Him well, show themselves by standing. Then all the congregation stood up, and those who were not members of the church signed their names on the cards. It was certainly a helpful and inspirational meeting. At 10 P. M. all the members of the church united in prayer, thanking God for what He has done for them during the past one year.

This anniversary was a milestone set up in the journey of the onward progress of the work among the Japanese on the Pacific Coast. Through this celebration of the first anniversary the church has come to realize the progress made during the last one year in the midst of the hardshesses and difficulties, and also the great prospect for the future development. May the richest blessing and guidance of our blessed Saviour rest upon the mission now and forever.

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#### **WHAT ONE CLASSICAL COMMITTEE IS DOING.**

The Committee on Home Missions in Lebanon Classis, consisting of Rev. T. Levan Bickel, Rev. I. C. Fisher, D. D., and Rev. E. S. Leinbach, are making a systematic effort to interest the congregations within the bounds of this Classis along missionary lines. They have been holding various conferences with consistories of the outlying congregations, in which conferences they explain the apportionment, the matter of Church-building Funds, the importance of circulating proper literature, and they have been suc-

cessful in securing a missionary committee in every congregation. This work is of a far-reaching character and ought to be copied after by committees in the bounds of the other Classes.

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#### **GOOD LITERATURE.**

The Board is prepared to send literature throughout the Church, provided the same will be judiciously distributed. One of our pastors in ordering a supply for his people says, "The Board is to be congratulated in issuing such a large number of so valuable tracts." Surely every congregation would do well to have a committee appointed who would take charge of the literature that is sent them from the Board.

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#### **HOME MISSIONARY DAY AND ITS OBSERVATIONS.**

The Home Missionary Day on November 12 was generally observed. The weather happened to be rather unfavorable, but still the offerings will be quite liberal after they have all been sent in to this Board. Our Mission at Louisville is anxiously awaiting these returns in order that they may plan for their new building.

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Superintendent Horning contemplates to make a tour of the Pacific Coast the latter part of January. He expects to visit our Japanese Mission in San Francisco, and also familiarize himself with conditions in Los Angeles, where the Board is expecting to open a mission, if circumstances are favorable.

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The following missionaries have recently resigned their work: Rev. D. B. Lady, of Duquesne, Pa.; Rev. S. A. Whysong, of Holton, Kans.; Rev. A. C. Dieffenbach, of Allegheny, Pa.

---

The Forward Movement Committee of the Eastern Synod recently had a meeting and agreed that 500 Funds is Eastern Synod's share out of the 1,000 to be raised throughout the Church. This would leave 200 Funds for the Potomac Synod, 140 for Pittsburgh Synod, 150 for Ohio Synod, and 10 for the Interior Synod.



### DEDICATION OF THE REFORMED CHURCH AT ELLWOOD CITY.

It was not really a dedication, for the basement only is finished, and the people of the Mission prefer to defer the dedication till the auditorium itself is finished. The congregation at Ellwood City has the distinction of being the only one belonging to our Church in Lawrence County. It was organized five years ago under the direction of Rev. A. K. Kline, then Classical Missionary for Allegheny Classis. The beginning was quite small, there being less than 40 members. This number has now been doubled.

The Sunday School numbers 90 members. The work of gathering and building up this Mission thus far has been done under unfavorable conditions. All the services were held in an old coach builder's shop on the rear of the church lot. We may well imagine therefore with what joy the people entered into the opening services on Sunday, November 19. The new church when completed will be one of the most neat and comfortable in the city. It is a two-story building of buff brick. The basement is 45 by 50 feet, and 11 feet high. The cost of the building thus far is about \$8,000. The completion of the building will be deferred till this amount is paid. Indications, however, are that this will be done in the near future, for this Mission has always paid over the average per member, and on the occasion of the opening the people fairly outdid themselves in pledging for the payment of the debt; the amount for the day being almost \$2,400.

### RAISING THE JUBILEE CHURCH-BUILDING FUND.

Can we raise a Church-building Fund of \$500,000 by November, 1913? Certainly, and with ease. All that is needed is earnestness and effort. The best testimony of the possibility of doing this is found in the work the missions are doing every year in paying off their debts. The following missions during last year raised more than a Church-building Fund for debts on property: East Market Street, Akron; Al-

liance, Ohio; Canton, Ohio; Indianapolis, Ind.; Louisville, Ky.; Toledo, Hungarian, Youngstown, Ohio; Allegheny, Pa.; Cumberland, Md.; Dillonvale, O., Hungarian; Duquesne, Pa.; Homestead, Pa., Hungarian; Lorain, Ohio, Hungarian; Punxsutawney, Pa. In addition to this, most of them paid considerable sums for permanent improvements. In view of these facts, no congregation of these two Synods should for a moment think it impossible to reach the estimate set by the General Secretary of the Board of Home Missions.

It is gratifying to note that the Permanent Mission Committees of the Classes will hold meetings with the members of the Synodical Committee during the month of December in order to plan for the opening of the campaign early in January. Pastors can aid this work largely by selecting *Key Men* in their respective charges with whom these committees can confer and co-operate.

### NEW BOOKS.

Two new Home Mission Text-Books have recently come from the press, "The Redemption of the City," by Rev. Charles H. Sears, and "The Church of the Open Country," by Dr. Warren H. Wilson. This last one is especially intended for the young people. These two books treat of the two vital aspects of Home Missionary Work. Prof. Edward A. Steiner has also recently published a new book on "The Broken Wall," which touches on a phase of work among the foreigners in this country. The October issue of *The Outlook*, published in New York, devotes a great deal of space to California and adjoining States. "The People of the Pacific Coast" is an article by Theodore Roosevelt which will enable the readers to form a better conception of the importance of missionary work along the Pacific Coast. "The International Review of Missions" is the title of a new quarterly that will be issued beginning with January first. It contemplates to give a comprehensive survey of missionary activity throughout the world. Students of Missions would do well to subscribe for this volume.

**THE FORWARD MOVEMENT.**

HE Forward Movement looking to the raising of 1,000 Church-building Funds, began on May 1, 1911. The following Funds have been received since that time:

- May 2, 1911—No. 221. "The Rev. George B. Resser Church-building Fund" of \$500. Donated by the Missionary Society of Emmanuel Reformed Church, Hanover, Pa. Invested in Ellwood City, Pa.
- May 2, 1911—No. 222. "The Josephus and Sarah E. Long Memorial Church - building Fund" of \$6,000. Invested \$2,000 in Olivet, Philadelphia; \$4,000 in East Chicago, Hungarian.
- May 11, 1911—No. 223. "The W. M. S. General Synod Church-building Fund No. XII" of \$500. Invested at Gary, Ind.
- May 11, 1911—No. 224. "The W. M. S. General Synod Church-building Fund No. XII" of \$500. Invested at Ellwood City, Pa.
- May 23, 1911—No. 225. "The Margaret Hofer Beeber Church-building Fund" of \$500. Bequest of Kate I. Beeber. Invested in Ellwood City, Pa.
- June 13, 1911—No. 226. "The Wm. M. and Amelia E. Weaver Church-building Fund" of \$500. Donated by Mr. Wm. M. Weaver of Christ Reformed Church of Lower Saucon, Pa. Invested in Ellwood City, Pa.
- July 1, 1911—No. 227. "The W. M. Society General Synod Silver Jubilee Thank Offering Church-building Fund No. I" of \$500, to be loaned without interest. Invested at Gary, Ind.
- July 1, 1911—No. 228. "The W. M. Society General Synod Silver Jubilee Thank Offer- ing Church-building Fund No. II" of \$500, to be loaned without interest. Invested at Gary, Ind.
- July 1, 1911—No. 229. "The W. M. Society General Synod Silver Jubilee Thank Offering Church-building Fund No. III" of \$500, to be loaned without interest. Invested at Gary, Ind.
- Aug. 9, 1911—No. 230. "The Elizabeth Baker Kunkel Church-building Fund" of \$500. Contributed by Miss Amelia F. Kunkel of Frederick, Md. Invested in Detroit, Mich.
- Aug. 9, 1911—No. 231. "The John Kunkel Church-building Fund No. 1" of \$500. Contributed by Mrs. Mary C. Kunkel of Frederick, Md. Invested in Albemarle, N. C.
- No. 232. "The St. Paul's Reformed Sunday School, Bellevue, Ohio, Church-building Fund" of \$500. Contributed by St. Paul's Reformed Sunday School, Bellevue, Ohio. Invested at Ellwood City, Pa.
- Oct. 16, 1911—No. 233. "The Woman's Home and Foreign Missionary Society General Synod Church - building Fund XIII" of \$500. Invested at Ellwood City, Pa.
- Nov. 16, 1911—No. 234. "The Mrs. Barbara H. Hamilton Church-building Fund" of \$500. Contributed by her heirs.
- Nov. 20, 1911—No. 235. "The Kurtz Church-building Fund" of \$500, given by Mrs. J. C. J. Kurtz, Reading, Pa.
- Nov. 26, 1911—No. 236. "The Reverend Scott R. Wagner Church-building Fund I" of \$500. Given by St. John's Reformed Sunday School, Riegelsville, Pa.
- Nov. 26, 1911—No. 237. "The Reverend Scott R. Wagner Church-



building Fund II" of \$500. Given by Mrs. B. F. Fackenthal, Jr., of Riegelsville, Pa.

Nov. 26, 1911—No. 238. "The B. F. Fackenthal, Jr., Church-building Fund" of \$500. Given by Mr. B. F. Fackenthal, Jr., of Riegelsville, Pa.

Dec. 4, 1911—No. 239. "The Ella Virginia Houck Church-building Fund" of \$500. Given by Mrs. Georgiana Houck Simmons, of Frederick, Md.

#### A DAY AT YUKON.

SUPERINTENDENT D. A. SOUDERS, D. D.

The Yukon referred to is in Westmoreland County, Pa., not in the Klondyke. It is a new mining town four years old, with a population of 1,000; three-fourths of these are foreigners and one-fourth American. There is a Roman Catholic church there, but its influence is not very strong. The mining company gave the church five acres of ground. Then, during the late strike, the priest turned against the company and encouraged his people to strike. Later on he lost favor with his people because he went to the mine boss and asked that certain ones of his members be discharged because they gave trouble.

There is no Protestant church in the place, and Westmoreland Classis is about to establish a mission there. The Superintendent of Missions went there at the request of the Classis. The day was not auspicious, but cold and bleak, and the roads were too rough for driving. The only train to the place was at 8 A. M., and the next train out was 4.30 P. M. There were only two men to visit, and so there was much time that might be lost.

The morning was spent in the office of the mine boss in observing the kind of men who are employed and the manner in which they are dealt with. The boss has either a good memory for names or a very familiar way of addressing his 600 foreigners. Michael was the first man dealt with. He had not come to work for three days because he had been sick

(?), and another man had been put into his place. He got an excellent temperance lecture from the boss, with the penalty of waiting for a job till his successor gets drunk. Next came John and Louis "Butties," who had been sending out from the mine dirty coal. It was the third offense, and so they were punished with three days of rest. How will they spend these days? Then came Barnes, an Englishman from another mine. He wants a friend of his employed. The boss says: "Barnes, you know we are watching you, because we are told you came to us to make trouble among our men. I don't like to employ your friend, at least not before next April." Barnes promises to stand good for his friend, and so his request is granted, with the admonition that both of them will be watched.

The afternoon was spent with the "outside boss." He, too, has his troubles. Tony came in on crutches accompanied with his bride of four months. He had been hurt in the mine, and now he was asked to vacate the house he lives in. He wanted a house from the company. The boss seemed harsh in refusing him; but when Tony said, "All right, den I go to de hospital and de company must pay," we changed our opinion. He hobbled out, and we found that just two weeks before the boss had permitted him to collect money at the office from the men as they got their pay, and then when he had \$60 he hobbled away and went on a three-day drunk.

What has all this to do with a mission in Yukon? This: It shows what sort of men are there, among the foreigners especially. It shows the great evil that causes most of the trouble. It shows what we deem fine character and just disposition on the part of these two bosses, and it indicates that they and the company whom they are serving will encourage any Christian work which will help keep men sober and industrious and honest. Indications are favorable that the company will help Westmoreland Classis in its efforts to organize a mission. We can at present get no place for holding services, having been refused the use of the public school, and there being no other room suited for our purpose. We look to the mining company for help.

**ABSTRACT FROM AN ADDRESS BEFORE  
THE SYNOD OF THE POTOMAC  
WHILE IN SESSION AT HICK-  
ORY, N. C., OCT. 21, 1911.**

REV. CLAYTON H. RANCK.



IN rising to speak of the thrill which I feel with respect to this Forward Movement in Home Missions, giving our people an opportunity to do a larger work by providing Church-building Funds which can be given outright without asking the struggling congregations to pay them back, I hope I shall not be understood to say that I disapprove of the splendid work which has been done by the Funds given and used under the old form of loans. It is almost vulgar to be constantly referring to our work from the financial viewpoint, for it would seem to mean to look for these kind of results to the neglect of the more spiritual and better things of the Kingdom; but we must do so sometimes, even if it be but to show the folly of it all. For who has not thought of the waste of compelling men and women of the best sort to work amid conditions and with tools which are entirely inadequate? So deeply has this been burned into the hearts of some of us that it has been a question of how many dollars is a worker worth. Are we not using men in places where they can do but half work, while a few hundred dollars would make of their work a prosperous interest? There is a whole series of things in the complex society of to-day to which the rule of beginning small and growing slowly is not only not economical, but it is so enormously expensive in some cases that it is practically impossible. Would it not be far better to give one man clay and straw and then expect bricks, rather than give two men clay without straw and wait indefinitely for results? That it pays in dollars is seen from the splendid things which the Washington Church and others—notably that strong list in the program for Home Missionary Day—have accomplished. But a far better view is had when we stop and ask the rate of interest gotten by investing in men and women and children as these

more fortunate missions have been able to do after having been substantially helped. Surely no one would say that the interest is not far more than six per cent. and compounded many fold.

The King's business requires haste; not because people are too impatient to wait for the harvest, but because they are too wise to expect a goodly harvest when seed has been sown too sparsely. They can give more money, but with other help they can give many things which in the progress of the Kingdom cannot be gotten with money, and it cannot be used where there is too great a need of funds. Furthermore, the time has come for us to follow more closely our direct mission as builders of society. The Church must recognize her daughters and help them. Society gives a larger and constantly increasing place to the work of the university, the hospital, the Y. M. C. A., the Y. W. C. A., and a large number of kindred organizations, but these in turn are suffering from a need of the atmosphere and spirit which experience and history teach comes only from and through the Church. How can a congregation teach her members to have a close and vital interest in these things when during the formative years of the congregational and spiritual life it has been consumed with the work of keeping itself alive by money getting? This is the most terrible sense in which one can speak of poverty as a curse, for a social interest is not likely to be forthcoming and the Church and community alike suffer. As a business enterprise the number of Church organizations which fail to live is very small, infinitely below that of almost any other form of a business or social enterprise. This speaks for a depth of feeling and love which is prevalent among men. But on the other hand the number of churches which not only mark time, but are quite contented to do so, speaks also with no uncertain tongue, and shows of a none too deep concern for any of the things of the Kingdom.

For these reasons and kindred ones, I feel that this is a movement which ought to make great progress in the work of our Church and add greatly in her contribution to the work of the Kingdom.



# FOREIGN MISSIONS

—EDITOR—

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY



LAKESIDE "VARSITY" CREW, CHINA.

## THE MIYAGI GIRLS' SCHOOL.

## SUN YAT SEN.

**T**HE OUTLOOK OF MISSIONS gives extra space to the Miyagi Girls' School, that the Church at home may share, to some degree, in the joys of the twenty-fifth anniversary services, held in October, 1911. It must be a genuine satisfaction to those noble souls who were instrumental in laying the foundations to read of the achievements of this now flourishing Girls' School. The sacrifices made in the upbuilding of the institution by teachers and pupils will never be told. The buildings, the alumnae, and the gracious influences, are the best testimonial, and these will ever compensate the workers for all their cross-bearing.

If the Girls' School could make such a fine record under crippled conditions, both as to suitable buildings and inadequate teaching force, what may we not look forward to with the present splendid equipment? We have comfortable buildings and a competent faculty, and these will exert a powerful influence on the students who may be so fortunate as to attend this school.

We extend hearty congratulations! May the coming year bring great encouragement to the women of the Church who are so loyally supporting the school, and to the teachers, native and foreign, who are doing their part in the mental and spiritual uplift of the girls in Japan.

This name must be writ in bold characters, for it stands to-day for one of the greatest men of the age. Dr. Sun Yat Sen is the provisional president of the new Chinese Republic, with the temporary capital at Nanking, the former capital of the Ming Dynasty. One of his first official acts was to change the Chinese Calendar, making New Year's Day the first day of his presidency, thus marking the commencement of a new era and making the Chinese year begin henceforth on the same day as the year begins in most countries of the world. All nations will await in silent wonder the future career of this man who seems to be the man of the hour for China. He is not a dreamer or adventurer, but a man of high mental and moral attainments. "Jesus of Nazareth is to Sun Yat Sen a living source of joy and comfort. All through the pages of history, the heroes, saints and martyrs have, he declared, been speaking to us of God, the brotherhood of man, the need to help the weak, to champion the cause of the poor and lowly." "My brothers," he said to a meeting of students, "applied practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism."

It is needless to say that a man who

can utter such truths is a Christian. He was born some forty-four years ago in backward Heung-Shan. His father was a farmer and a convert to Christianity. Sun Yat Sen had splendid educational advantages. He went first to an English Mission school and thence to a French one, and finally read and studied at an American College in the Sandwich Islands. Returning to his native land he spent five years in hard study under the famous American Missionary, Doctor Kerr, and became the first licentiate of the Hong Kong College of Medicine for Chinese.

How could this man have become educated without the Mission Schools? And without an education what influence could he exert on his fellow countrymen? It may be that God will use Sun Yat Sen as an instrument in His hand to show to the opponents of foreign missions that it is a work that He owns and blesses. What would the world be without the Spirit of the Christ who came to seek and to save a lost heathen race?

#### THE OLD CHINA.

The Old China is a thing of the past. We as Christians stand in the presence of a new empire, one of the greatest nations in the world. Its future lies very largely in the shaping we give it. Shall the 400,000,000 people be a menace or a blessing to all the Christian world? What we do, or fail to do, will determine the issue. Dr. James L. Barton says, "There ought to be, in the next twelve months, as many new missionaries sent into that empire as there are there to-day, thus at least doubling the present missionary force. It is quite probable that that number should be doubled in the following twelve months if we would in any measure meet the opportunities that the new China is opening before the Christian Church of the West." Oh, pastors and members of the Reformed Church in the United States, what say ye to this sane statement? Does our present attitude permit us of even reading it? However, this utterance is in full accord with our Foreign Missionary policy. Read it again.

#### CHINA MUST HAVE HELP.

In behalf of the Foreign Boards of all communions the Committee of Reference and Council in an open letter recently issued to the churches asks special prayer for China. The letter calls attention in detail to the tremendous crisis which the intellectual awakening, civil war and flood and famine have brought upon the Celestial empire. It tells of the inability of the native Christians to maintain their church work in the face of these disasters. Statistics are given to show that the missionaries, whose presence is so much needed at this time, are greatly overburdened by the multitude of their duties.

The report concludes:

"We do not emphasize the need of the Boards, but the churches should remember that the desire of the Boards to stand by their missionaries and to provide funds for the extraordinary expenses which they are necessarily incurring requires enlarged contributions, and that unless increased gifts are sent to the Boards in addition to the special famine funds the anxieties of the situation will be intensified. Gifts for both purposes should be sent to the Treasurer of the Board of Foreign Missions of the church to which the donors belong, who can make them instantly available in China by cable. In behalf of the Committee of Reference and Counsel,

"ARTHUR J. BROWN, *Chairman*,

"CHARLES R. WATSON, *Secretary*."

#### WITH OUR WORKERS IN CHINA.

LATEST CABLEGRAM:

"All the women and children of the Mission are in Shanghai. Men in place of safety."

Let us thank God for this good news.

The fact that most of our missionaries had to leave the stations will put them to a heavy expense which they are unable to bear alone. That the Board may help them the Church should provide the funds. We may need \$10,000 before the missionaries can return to the work. Let us make their trying situation as easy as possible.



Mrs. W. F. Adams and three children and Miss Alice A. Traub, nurse, had a harrowing experience on the trip to Shanghai. They had to travel in the Chinese common quarters, and must have had a wretched time of it. We were even afraid to walk through those filthy quarters during our trip up the Yangste.

Some strange though authentic stories are told of wounded soldiers at Hankow. One who was in the hospital when Rev. Edwin A. Beck passed through Hankow had been shot clean through the heart, but lived, with a pulse on the second day of 84 and good prospects of recovery. Another shot through the lungs, as soon as he found he could walk, left the hospital, took his gun and went out to fight again.

Yochow was cut off from the rest of the world for several weeks. There were several exciting incidents about the middle of November. Twice boat loads of runaway soldiers and robbers came to take possession of Yochow. Fortunately Changsha soldiers on the way to Hankow were stopping at Yochow each time and disarmed the banditti. The work of

the Mission is very much demoralized. The people, Christians and non-Christians, have no heart or ears these days for anything but revolutionary news.

Famine is an old story in China, and it grows tiresome to those who hear it told over and over again. But it is a very real factor in the situation, and will more and more prove to be so as the months go on. Already the situation is acute in Anhwei, Kiangsu and parts of Hunan. In a month or two there will be two or three million starving people. Will they join the banditti in riot and murder? Many of this number will not have the energy to fight for their lives, but will quietly succumb to hunger. But even if a portion of them do, they can create a situation not only perilous for dwellers in China, but also a menace to foreign nations as well through the dangers that attend necessary intervention. The wisest philanthropy in the case of these flood sufferers of China is that by which the starving receive food, but in return they are required to labor on conservation and reclamation work in the districts where they have suffered so much loss.



BOOK SHOP AT SHENCHOW, CHINA.

This speaks well for our missionaries at Yochow. In the recent disturbances Rev. W. A. Reimert was asked by some Chinese officials to take command of Yochow City. This was after the city had turned Revolutionary. Of course he could not think of accepting such a position, as the foreigners in China must observe a strict neutrality. But the fact remains that the Chinese at Yochow have confidence in our workers. They appreciate their noble characters, and they are not unmindful of their self-sacrificing devotion towards their mental and spiritual betterment.

Dr. Hoy and Prof. Lequear are alone at Lakeside. He writes: "Our work has not lost an hour's time on account of the political troubles. Considerable preaching is being done in the vicinity, and tracts and Scripture portions are being sold. The people lend an ear to the Gospel. Come what may, let not the Christian forces miss the wider opportunities that will offer when the country is at peace again. Oh! more than ever before, must we press forward with the banner of the Cross. Let no servant of God be discouraged. God is King of all the earth. What He is doing we shall understand hereafter."

The past summer Mr. J. Campbell White made a tour of Japan and China. Of the latter country he writes: "China and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth. The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade,

2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan,

3. America's action contending for the integrity of China,

4. The remission of America of a part of the Boxer indemnity,

5. America's willingness, in general, to give China a square deal."

#### SOME SIGNIFICANT STATEMENTS.

[An address delivered by Dr. J. P. Moore at the celebration by the Christians of Sendai of the Emperor's birthday, November 3, 1911.]



IT is now just twenty-five years since I first came to Sendai, and for our mutual encouragement, I shall speak, by way of comparison, of the conditions of Christianity in our city at that time and those of the present time. Twenty-five years ago, being the nineteenth year of Meiji, there was no church nor chapel in the whole of Sendai. There were three Christian (Protestant) congregations, belonging respectively to the Church of Christ, the Methodist and the Baptist denominations. The American Board Mission had just come to open a school work, and along with it a church work as well.

What the number of communicant church members was I do not exactly know, but I venture to say it was not more than a hundred, rather less. There were three or four Sunday Schools, with a very small number of Sunday School scholars in them. What are the circumstances of to-day in this respect? We have ten church edifices in Sendai and several preaching places where work is conducted in Japanese houses. The number of communicant church members is about 1,800. There are twenty-seven Sunday Schools, with an attendance of more than 2,000 scholars.

From a numerical standpoint, this has been our gain. And as we think of this outward gain, we have reason to congratulate ourselves on this day of celebration and congratulation. But it must be said that the expectations of the workers in Sendai twenty-five years ago, both natives and foreigners, have not been realized. We believed that in twenty-five years the increase would be much greater; that throughout Japan there would be much greater progress. Such were the signs of the times. There is,



however, no reason for discouragement, but, on the contrary, great reason on our part for thankfulness to God. And this not only because of this outward increase, but also, and more especially, because of the progress made in our city along lines of greater interest in us and our work on the part of the people, and the growth of a Christian spirit, or a healthy Christian atmosphere.

There is perhaps no city in this Empire where the atmosphere is so favorable towards Christianity as here, so that Sendai is called "the most Christian city" in the Empire. So we can face the future hopefully and cheerfully, feel encouraged to go forward in our work with renewed effort.

Let us, then, from this day forward seek more earnestly the help and guidance of the Holy Spirit, and, having more of the grace of our Lord in our hearts and lives, be not slothful in business, fervent in spirit, serving the Lord.

#### **A FAREWELL MESSAGE.**

At the Farewell Service last July in

Galion, in response to the charge to the missionaries-elect, Miss Ollie A. Brick, who is now a teacher in Miyagi Girls' School, Sendai, made this address:

"This day is one to which I have been looking forward for a long time. I have longed above everything else for the time when I could stand ready and consecrated for the Master's service in the foreign field. I feel that I owe a debt of gratitude to Galion. It was a Galion missionary who first inspired me with the desire to take up the work, and it was in this Galion church that I received encouragement and guidance. This church will always be very dear to me; it will always be my own home church, and I hope the interest of the church will go with me in my work.

"My special work will be to help to bring young girls into an intelligent Christian life. But I cannot do this without encouragement and help from the home people. I hope you will remember my work and remember me in your prayers, not for my sake, but for Jesus' sake."



ANNIVERSARY GARDEN PARTY, SENDAI.

**THE DRIFT OF THINGS IN JAPAN.**

Great changes for the moral betterment of the students in Government Schools in Japan are happening these days. Think of three Bible Classes every week in the Second Koto Gakko (Government College) Association in Sendai, one led by our Dr. Sasao, another by Miss Bradshaw, of the American Board, and the third by Dr. Seiple. These classes meet for study of the Old Testament.

Two delegates from Yonezawa at the Tohoku District Y. M. C. A. conference, held at Sendai, October 20-22, said they were enabled to attend only by virtue of the mites saved up during the previous two years. Like all young men in the north, they have to count their pennies. They also spoke of the insignificant work their association had accomplished. Upon hearing this report, Dr. Sasao, the chairman, made this significant remark: "Christianity always forgives a sinner, but has no promise of forgiving a man who gives up the fight. Not failure, but low aim is crime. Even though we have not achieved the success of some other associations, we can at least rejoice in their triumphs and emulate them, and if we look closely we shall find more reasons for thanksgiving in our little work than appear at first sight. As Wordsworth says, 'Admiration, hope and love are undying sources of strength.' So let us admire others, hope to achieve more, and always love each other and all our colleagues throughout the world with all our hearts." This is counsel that we may well apply to our own lives, and in the work God has given us to do.

The North Japan College had at its opening exercises of the new school term the honor of having Dr. David Starr Jordan as guest and speaker. While at Sendai he made his home with Dr. and Mrs. Schneder. Dr. Jordan was given a welcome meeting at the Military Club, and the Governor gave a banquet in his honor at the official residence. His lecture on "Peace" at the prefectural Assembly Hall was well received. It is so seldom that men of the rank of Dr. Jordan visit Sendai, but when they do they are surprised to find such excellent Christian schools.

The Council of Missions is the name of seven denominational missions, mostly of the Presbyterian and Reformed Churches of the United States of America, who are working together for the interests of the earliest Church of the Protestant faith in Japan, and known as the Nihon Kirisuto Kyokai, the first Japanese church organized thirty-nine years ago, namely, on March 10, 1872. This Council represents the Church of Christ in Japan, meets annually for the promotion of greater zeal and efficiency. The thirty-fourth annual meeting was held last August, and the sessions were marked with harmony and solemnity. The *Japan Gazette*, of Yokohama, makes this reference to our own missionaries:

"The opening sermon by the President for this year, the Rev. A. K. Faust, Ph. D., of the Reformed Church in the United States' Mission at Sendai, on Phil. 2: 5-8 was of an original and most instructive character, as showing the harmony of God's truth in Science and Revelation. It was entitled "The Higher for the Lower," or the two principles of Evolution and Incarnation working together, but from opposite directions, for the betterment—yea, the redemption of the world. Other equally deserving papers and addresses were read and delivered, especially a very critical and scholarly one on the Book of Isaiah the Prophet, presented by Rev. W. G. Seiple, Ph. D., of the Tohoku Gakuin, Reformed Church Mission of Sendai."

On Sunday, October 15, Mrs. Nozoe, the wife of Mr. Juichi Nozoe, one of the prominent lawyers of Sendai, was baptized at the Nibancho Church by Dr. Schneder. For at least twelve years Mrs. Schneder has been endeavoring to induce Mrs. Nozoe to become a baptized Christian. The following Sunday morning Dr. Schneder, assisted by Prof. Kajiwara, baptized Professor Fukunobe, of North Japan College; Professor Tsutsui, of Miyagi Girls' School, and seven students of the latter school. On the morning of November 3, the birthday of His Majesty the Emperor of Japan, seven students of our North Japan College and five students of our Miyagi Girls' School were baptized at the Nibancho Church.





ANNIVERSARY GARDEN PARTY, SENDAI.

On the afternoon of November 3, at the Y. M. C. A. dormitory in Sendai, the members of the *Chuai no Tomo* (Faith and Love) Club gave a welcome to Dr. Moore, who is an honorary member of the club. Dr. and Mrs. Moore were friends of the club in its opening days, when even membership in the club had to be kept secret.

On the evening of October 21 Dr. Moore, Dr. and Mrs. Seiple and Miss Hansen were present at a meeting of Chinese students held in the Y. M. C. A. dormitory for Japanese students, Sendai. Rev. W. H. Elvin, of the Chinese Y. M. C. A., Tokyo, had charge of the meeting and addressed the students in Chinese. About forty-five of the seventy or more Chinese students in Sendai were at the meeting. Only one of them is a Christian. Mrs. Seiple sang for them, Miss Hansen played the accompaniment; Dr. Seiple agreed to have an English Bible class for them twice a month, and Mr. Inagaki, the Episcopalian catechist, consented to begin a Japanese Bible class for them. The first meeting of the English Bible class was held on October 28, when eight students came. The next meeting was to have been held on November 11, but the evening before one of the students came and said that they could not attend the Bible class the following day, as all but two of them had

been summoned to Tokyo because of the revolution in China, and most of them might be obliged to return to China.

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"Go break to the needy sweet charity's bread,  
For giving is living," the angel said.  
"And must I be giving again and again?"  
My peevish and pitiless answer ran.  
"Oh, no!" said the angel, piercing me through.  
"Just give till the Master stops giving to you."

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The Church of Jesus Christ was founded as a missionary enterprise. It was not intended to stand still, but to "go." It was not intended to be self-contained, but to "make disciples" and "baptize them in the name of the Father, the Son and the Holy Ghost."

—HENRY VAN DYKE.

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Do you believe in the honor and glory of India and China? Do you believe they will rise to the height that God has planned for them and that they will stand forth some day in the glory of their Saviour? If not, there is little use in your working with and for them. They believe in their future, and they are right. But if with them you can see a little of that coming glory, then study those masters of the social faith, the prophets of Israel. Take if you like as an introduction the commentaries of Principal George Adam Smith, but study the prophets of Israel. They lived in just such times as we now live in, in the East, and their message is essentially part of ours.—A. G. Fraser.

# MISSION STUDY

JOHN H. POORMAN, SECRETARY

## "A Mission Study Class in Every Congregation."

Twenty-eight new classes! Is your church in the list? Is your Classis represented in the summary at the foot of this page? If not, why not? Is your Synod adequately represented?

### HEIDELBERG CLASSIS.

### CENTRAL SYNOD.

Trinity, Upper Sandusky, O..Independent .....	The Rev. Benj. E. Lienkaemper..	9
Trinity, Upper Sandusky, O..Sunday School.....	Miss Louise Walters.....	12

### TOLEDO CLASSIS.

First, Toledo, O.....	W. H. and F. M. S.....	Mrs. J. F. Winter.....	10
First, Toledo, O.....	Friendship Circle.....	Miss Marie J. Herman.....	10
First, Toledo, O.....	W. H. and F. M. S.....	Mrs. J. F. Winter.....	10

### EAST PENNA. CLASSIS.

### EASTERN SYNOD.

Christ, Bethlehem, Pa.....	Men .....	The Rev. J. Rauch Stein.....	5
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### EAST SUSQUEHANNA CLASSIS.

St. John's Shamokin, Pa.....	Missionary Committee.....	The Rev. C. B. Schneder, D. D..	18
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### LEBANON CLASSIS.

St. Mark's, Lebanon, Pa.....	Ladies' Mite Society.....	Mrs. I. Calvin Fisher.....	12
St. Stephen's, Lebanon, Pa...	Congregation .....	The Rev. Albert G. Peters.....	12

### LEHIGH CLASSIS.

St. John's, Allentown, Pa.....	W. H. and F. M. S.....	Mrs. J. G. Rupp.....	14
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### READING CLASSIS.

Calvary, Reading, Pa.....	C. E. Society.....	The Rev. A. V. Casselman.....	24
St. Stephen's, Reading, Pa....	C. E. Society.....	Dr. J. K. Seaman.....	6

### WYOMING CLASSIS.

St. James', Fishing Creek Twp., Col. Co., Pa.....	Congregation .....	The Rev. Wm. S. Gerhard.....	15
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### KANSAS CLASSIS.

### INTERIOR SYNOD.

First, Denver, Col.....	W. H. and F. M. S.....	Mrs. W. H. Rover.....	16
St. Peter's, Summum, Ill.....	W. H. and F. M. S.....	Mrs. Emma Berry.....	12

### INDIANA CLASSIS.

### NORTHWEST SYNOD.

St. Peter's, near Clay City, Ind.		The Rev. C. Rufener.....	6
Salem, Louisville, Ky.....	The Mission Circle.....	Miss Richie Hoppe.....	16

### MIAMI CLASSIS.

### OHIO SYNOD.

Fourth, Dayton, O.....	C. E. Society.....	The Rev. E. F. Evemeyer....	100
Fourth, Dayton, O.....	Men .....	Mr. S. L. Taylor.....	
Fourth, Dayton, O.....	S. S. Teachers.....	The Rev. E. F. Evemeyer....	
Fourth, Dayton, O.....	Boys .....	S. S. Teacher.....	
Fourth, Dayton, O.....	Ex. Com. of C. E.....	The Rev. E. F. Evemeyer....	
Fourth, Dayton, O.....	Women .....	Mrs. E. F. Evemeyer.....	14
Memorial, Dayton, O.....	Congregation .....		
First, Xenia, O.....	W. H. and F. M. S.....	Mrs. E. M. Marshall.....	
First, Xenia, O.....	Prayer Meeting.....	The Rev. Ernest N. Evans.....	

### TUSCARAWAS CLASSIS.

Wooster, O. ....	W. H. and F. M. S.....	The Rev. E. E. Young.....	52
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### WESTMORELAND CLASSIS.

### PITTSBURGH SYNOD.

First, Greensburg, Pa.....	S. S. Class, No. 25.....	Miss M. Pearl Shoemaker.....	6
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### SUMMARY OF CLASSES (Sept.-Dec., 1911).

Central Synod (9)—Cincinnati, 2; Erie, 1; Heidelberg, 2; Toledo, 4.

Eastern Synod (35)—East Penna., 2; East Susquehanna, 2; Lancaster, 7; Lebanon, 4; Lehigh, 4; Philadelphia, 6; Reading, 4; Schuylkill, 4; West Susquehanna, 1; Wyoming, 1.

German Synod, East (1)—German, Philadelphia, 1.

Interior Synod (6)—Kansas, 4; Iowa, 1; Wichita, 1.

Northwest Synod (2)—Indiana, 2.

Ohio Synod (30)—Lancaster, 4; Miami, 16; St. Joseph, 1; Tuscarawas, 7; Tiffin, 2.

Pittsburgh Synod (2)—Clarion, 1; Westmoreland, 1.

Potomac (2)—Juniata, 2. Institutions, 4. Total, 91.



# THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

EDITORS

MRS. REBECCA S. DOTTERER

MRS. EDWARD F. EVEMEYER

## THE SPIRIT OF THE NEW YEAR.



**I** WISH you joy on this New Year's Day, joy of new beginnings, of high expectations, of renewed faith in things to be. May the spirit of the New Year go with you through all its days and bring you many sweet surprises, many hopes realized, many dreams come true.

If disappointments, or sorrows, or apparent failures come to make you sad, may you not spend God's time in mourning, but go on your way rejoicing in His many blessings, counting them over and over like the little child counting stars—always beginning, but never ending.

EDWIN OSGOOD GLOVER.

All the progress of the Christian religion and Christian morality tends to make men gentler and women stronger.

—G. A. JOHNSTON ROSS.

## EMANCIPATION.

In a broad sense this means freedom. In this particular sense, we use it to show how many of our Japanese sisters have been made free through the uplifting and refining influences of Christian education in our Miyagi Girls' School, in Sendai, Japan, which has so recently celebrated its silver anniversary—the twenty-fifth of its founding.

The nineteenth century is known as the Woman's Century. Dr. Dennis in his "Christian Missions and Social Progress" says: "The status of woman may be indicated by the estimate put upon her, by the opportunity given her, by the functions assigned her, by the privilege accorded her and by the service expected of her."

But a little more than half a century ago women's privileges and opportuni-



ANNIVERSARY DECORATIONS, SENDAI.

ties, especially in the line of education, were limited even in our Christian lands, and as for her position in the light of the law, it was much as the saying attributed to a fond lover: "We shall be one, darling, and I will be that one."

Mary Lyon, of Massachusetts, carried out her idea of higher education for girls in the founding of Mount Holyoke Seminary. In 1834 the Massachusetts General Association refused to advocate her plans and a noted divine uttered these words: "You see the measure has failed—let this page of divine Providence be attentively considered."

The advance of education for women, among other things, led women to gradually organize themselves into societies for all kinds of special work, Women's Missionary Societies among them. Study and research revealed the servile and miserably unhappy conditions existing among women in pagan lands and appealed to women's sympathetic hearts, so that a number of "unmarried females" were soon sent to Oriental countries as missionaries, to act in the capacity of teacher, evangelist, physician and nurse.

When Rev. Dr. Abeel, of the Dutch Reformed Church, returned from the Orient to England and America in 1834, he delivered the message of some Chinese women: "Are there no *female* men who can come to *teach* us?"

Do you know that a beautiful Japanese basket of bamboo, the gift of a sea captain to Hon. William Ropes, of Brookline, Mass., in whose home godly women met with Mrs. Ropes, set them to thinking and praying for Japan and for the Christianization as well as the education of its people, especially of the women? This was in 1829, twenty-five years before Perry's fleet was cruising in the harbor of Yeddo, anxiously watching for the opening of the gates.

While women in many denominations, fifty years ago, were enthused to send the Bread of Life as well as go themselves to carry it to the ignorant and downtrodden womanhood of paganism, some of our ministers here at home, not so broad-minded as others, took the attitude of a certain pastor who declared that he always attended the Women's Missionary prayer meetings for "You

never could tell what those women might take to praying for if left alone."

Confucius says: "Man is the reproduction of heaven and is supreme in all things. On this account woman can determine nothing of herself and should be subject to the three obediences—to her father, husband and son."

Buddhist scriptures "allow no hope of immortality to a woman, except that for the greatest religious devotion she be rewarded in some future transmigration by being born a man."

It is known that while Japanese women have more freedom and consideration than other Oriental women, still they are educated with the idea of subordination, obedience and service—subject to father, husband and, if a widow, to the eldest son.

It is evident, then, that education plays a very important part in the work of our women who labor in Japan and China, either as teachers, helpers or nurses.

With the instilling of knowledge comes the opportunity for Bible study and the presentation of the new religion—the story of Jesus, the Christ the Redeemer of the world, the light of which is destined to shine o'er all the earth.

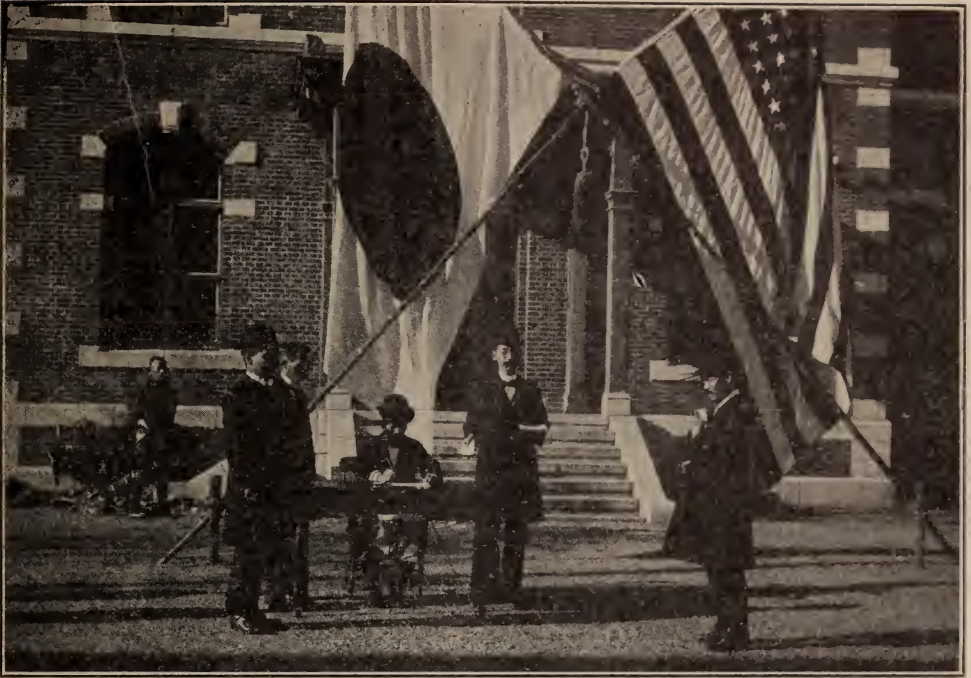
And what is the record of our Miyagi Girls' School? It was started in 1886 in two Japanese buildings in Sendai, Japan, by Miss Lizzie R. Poorbaugh (Mrs. Cyrus Cort) and Miss Mary B. Ault (Mrs. W. E. Hoy).

The first land was bought for about \$1000 in 1887, largely the gift of Dr. and Mrs. J. I. Swander, of Tiffin, Ohio. The first building was erected in 1888 at a cost of about \$5000, and completely destroyed by fire March 8, 1902. More land was purchased and new buildings erected in 1903 and 1904, the present school compound containing nearly three acres.

On this ground are located recitation hall, dormitory, residence for four missionary teachers, house for Bible women, a lodge and some smaller buildings.

The Faculty consists of fifteen Japanese teachers, thirteen of whom are Christians, and four missionary teachers. Hundreds of students have been on the





ANNIVERSARY GARDEN PARTY—RECEPTION COMMITTEE.

roll, with 167 graduates, all but seven graduating as Christians.

On October 3, 1910, formal application was made for government recognition. On December 21, 1910, full recognition as a Girls' High School was granted, with no Christian activities curtailed.

There is no school with higher departments north of Tokio.

There is a Girls' School Sunday School Army, with six Japanese lady teachers, 45 students who teach in 21 Sunday Schools, reaching 1200 children every week.

The anniversary exercises are explained in the programs given you in these pages.

Here is the apparent result of a quarter of a century of diligent and self-sacrificing labor. Who of us reading these pages will live to see the greater golden jubilee? Who can tell the far-reaching influence which these Christian girl graduates will have to-day in the advancement of Japan as a nation?

Should not the recounting of this splendid work by our women, for these Japanese women, be an incentive to us

to pray and labor as never before for the educating and Christianizing of women everywhere, especially of those where our hearts lie—in China and Japan?

REBECCA S. DOTTERER.

#### A SERIOUS QUESTION.

It is a great thing to witness twentieth century life. To be a participator in it is greater. The high tension necessary to produce our splendid civilization also begets multiplied forms of sin which call for corresponding phases of organization to cope with it. We are not over-organized, as we often hear. The times call for increased capacity. While complaining ones shake their heads the devotees of evil rush in and possess the land. True, every organization must justify its existence in results.

What are the organizations which you are in *actually* doing to bring Christ's kingdom? F. C. E.

Sow; and look onward, upward,  
Where the starry light appears,—  
Where, in spite of the coward's doubting,  
Or your heart's own trembling fears,  
You shall reap in joy the harvest  
You have sown to-day in tears.

—ADELAIDE A. PROCTER.



# Missionary Topics

JANUARY 28th

## The Foreign Missionary Whose Life has Most Inspired Me

2 Cor 5: 14-20

Use a map; locate the missionaries you consider.

Use mottoes; stencil famous sayings of missionaries.

Use pictures; Judson, Paton, etc. (Perry pictures, 1 cent each.)

1. A MEETING FROM LEAFLETS. Use 3 (5 or 7 minutes each).

*Adoniram Judson.* Perseverance Through Persecution. Pioneer Series, W. F. M. S. M. E. (2 cents), Envelope Series, A. B. C. F. M. (3 cents).

*Mary Reed.* A Modern Miracle, Answered Prayer. W. F. M. S. M. E. (2c.), Biography (56c.).

*David Livingstone.* The Missionary Explorer with an axe and Bible opening the way into the Dark Continent. Pioneer Series (2 cents).

*Robert Morrison.* Patiently Laying Foundations in China. Envelope Series (3 cents).

2. AN EVENING FOR LIFE LESSONS FROM ONE MISSIONARY. Carey, Henry Martyn, Keith-Falconer, Raymund Lull, Mackay of Uganda, may be presented similarly to the following:

*John G. Paton.* Use "Story of John G. Paton." Home Influences, 3 min.; His Mission Fields, 2 min.; Miraculous Escapes, 5 min.; His Prayer Life, 5 min.; Results, 3 min. Missionary biographies and collections of biographical sketches may be borrowed from public libraries.

By all means have those who take part in the program read the whole biography if possible. Leaflets help in condensing. Remember the shorter the talk the more preparation necessary to be bright and interesting and valuable. Use the most people you can in presenting the program, and *have their parts said, not read.*

The above list of helps was prepared by Miss Rosa L. Ebert, of Tioga Reformed Church, Philadelphia, and one of the Mission Study Leaders at the Mount Gretna Missionary Conference.

Address the Mission Study Department, Board of Foreign Missions, Fifteenth and Race Streets, Philadelphia, for further information.



**TWENTY-FIFTH ANNIVERSARY OF  
MIYAGI GIRLS' SCHOOL, SENDAI,  
JAPAN.**

GERTRUDE SCHULZ.

**T**HE twenty-fifth anniversary of the founding of the Miyagi Girls' School was celebrated with appropriate ceremonies from October 22 to the 27th. To appreciate the fitness of such a celebration one must think of the beginning and growth. In September, 1886, the Miyagi Girls' School was opened in two Japanese buildings. The first missionary teachers were the Misses Lizzie R. Poorbaugh, now Mrs. Cyrus Cort, and Mary B. Ault, now Mrs. W. E. Hoy. This school has as its ideal the uplift of womanhood in Japan through the building of Christian character. The school has been true to this ideal, as is witnessed by the lives of the alumnae, many of whom gladly returned to participate in the celebration, and also by their testimonies of the rich blessings brought to them in their student days. That the school affords ample opportunity for a good education is shown in the government recognition given in December of 1910. The graduates are on a par with the graduates of the government schools. Moreover, they are taught how to live as Christ has given us an example. What a power for good these girls have become in the various kinds of work—Mission work, teaching in Girls' High Schools, in Primary and Kindergarten Schools; nursing, governesses, interpreters, journalists; some employed by business firms; others are continuing their studies in various higher schools, and a great number are devoted wives and mothers. That these graduates are able to do so much to help others who have not had the same advantage is cause for rejoicing; also that Christ has richly blessed this school, and that the people appreciate what it stands for.

It is a significant fact that while Miyagi Girls' School is recognized by all as a Christian school, yet it has the confidence of the public. This was evidenced by the result of the efforts of Mr. Haya-saka when the citizens of Sendai contributed *Yen* two thousand (one thousand dollars gold) toward the Endowment Fund of the school. The money was con-

tributed mostly by men, who themselves are not Christians. This Endowment Fund was started by the alumnae at commencement, 1910.

The weather for the five days of the celebration was very good, and especially Friday, which was a perfect day for a garden party. It was a great privilege for the new teachers to be here for the celebration, and also to have the opportunity of meeting so many of the alumnae so soon after coming to the field. The spirit of the week was wonderful, the celebration could only have been more perfect if some of our loyal women in the homeland could have been here to see what I can so poorly describe.



MISS HANSEN, MISS WEIDNER, MISS LINDSEY.

Miyagi Girls' School is to be congratulated on the number and character of its friends, due largely to the excellent work done by the teachers and registrar. Also for the splendid audiences, composed largely of the officials, students and best people of Sendai. It was indeed fitting that such a celebration should be held at the close of the first quarter of a century of this school.

## THE ANNIVERSARY SERMON.

The first service of the week was the anniversary sermon, in Nibancho Church, at 10 A. M., Sunday, October 22. Mr. Hayasaka gave a history of the school, and the sermon was preached by Dr. Sasao, of North Japan College. The church was filled. All teachers and students and many of the alumnæ were present. A teacher of the Tohoku Gakuin and a teacher and seven students of the Miyagi Girls' School were baptized. The service was very impressive and was an inspiring beginning for the celebration of the week.

## LITERARY SOCIETY ENTERTAINMENT.

Tuesday evening, October 24, was set apart for the Miyagi Girls' School Literary Society. The chapel and adjoining rooms were crowded with invited guests. The program contained twenty-seven numbers, which consisted of piano duets, piano and organ duet, organ duet, organ solo, a Japanese song, an English song, Japanese and English essays, Japanese, Chinese and English recitations, an English dialogue, and a chorus in which forty-one girls took part in rendering Haydn's "The Heavens Are Telling," and a Peace Tableau. The program was very interesting and well given. One of the Sendai newspapers gave a very good account of the program, and made special mention of the dialogue and its good moral lesson. The dialogue given was "Sara Crewe." The girl who took the part of Sara Crewe is a sophomore, and although she has only studied English a little more than a year, she played her part well and gave expression in the English as if it had been her mother tongue. The music showed the result of much labor in practice. The audience was well pleased with the tableau, which represented an "Angel of Peace" blessing the different nations in whose flags the girls were dressed, and posed as only Japanese girls can do. The literary program was not only interesting, but it helped to satisfy the desire for pleasant and profitable entertainment.

## THE ANNIVERSARY CEREMONY.

The anniversary ceremony proper was held Wednesday, at 1.30 P. M. The exercises were all in Japanese, except the

greetings from Mrs. Cort, the first principal. The exercises were opened by the rendering of "Soldatenchor—Gounod," by Misses Yamamoto, Yoshida, Oikawa and Nakamura. This was followed by the school singing the hymn, "Glory and Honor to God Our Heavenly Father;" then Scripture reading and prayer. The national anthem was sung and the Imperial Rescript read. The opening address was given by Miss Sadie Lea Weidner, principal of the school. Mr. Hayasaka, registrar, gave the historical address, after which all enjoyed the piano solo by Miss Hansen. The first anniversary address was given by Mrs. Yajima, principal of the Joshi Gakuin, a Presbyterian mission school in Tokyo. It was an honor to the school to have such a noted woman as Mrs. Yajima present. The second anniversary address was given by Dr. Ibuka, president of the Meiji Gakuin, Tokyo. Dr. Ibuka gave an excellent address. He is a strong Christian and able scholar, as well as a wide-awake man of the present day. When the greetings were read from Mrs. Cort the one great regret was that she could not have been present to witness the truth of the statement that, "Great oaks from little acorns grow."

After a chorus of forty-one girls, sixteen congratulatory addresses were read and delivered, including the Minister of Education, Governor of Miyagi Prefecture, Mayor of Sendai, Count Date, American Charge d' Affaires, President of the Tohoku Imperial University, Principal of the Government Girls' High School, Alumnæ, as well as representa-



INTERIOR CHAPEL FAUST MEMORIAL HALL,  
SENDAI.





MISS WEIDNER DELIVERING THE ADDRESS.

tives of our own missions and other religious bodies. After a vocal solo by Mrs. W. G. Seiple, Mr. Hayasaka announced telegrams of congratulation. Among the many telegrams sent by alumnae and friends was one from Count Okuma, also one from Mr. Montgomery Schuyler, American Charge d' Affaires.

#### ALUMNAE DAY.

Thursday was Alumnae Day. The Thanksgiving service by school and alumnae was at 10 A. M. Excellent talks were given by the alumnae. One graduate, although having graduated from the Woman's University and having taught in a government school, said, it was in Miyagi Girls' School she received the greatest blessing in her life; learned to know Christ, and how to live. The alumnae dinner was served at noon. The tables were beautifully decorated with flowers, and a very delicious Japanese meal was served. The alumnae spent a most enjoyable time talking over school days and exchanging information about their life work. The new teachers furnished a little amusement by handling their chopsticks so gracefully. The usual after-dinner speeches afforded much amusement and were enjoyed by all.

At 4 P. M. the Foreign Tea was given by the Missionary Teachers.

#### SOCIAL MEETING.

What the students would call the best

of all the week was the social meeting, at 6.30 P. M. The teachers, alumnae and students, each armed with a lantern, joined in singing the anniversary song, and had a lantern parade through the school grounds. The procession of lanterns was very beautiful, and the girls were so happy that they sang and gave cheers for the school and the individual teachers until they were so hoarse that they could hardly talk. This was a very enjoyable social hour, for the teachers, alumnae and students were in perfect harmony in their rejoicing. After the lantern procession all went to the gymnasium, where they were entertained by music and stunts. The girls gave many amusing stunts, some showing the girl of Miyagi Girls' School of the past, present and future. The different customs of the different classes of people in Japan were also exemplified. Everyone was happy and the alumnae were school girls again.

#### GARDEN PARTY.

The garden party of Friday afternoon was indeed the climax to the celebration of the week. About four hundred guests assembled between the hours of 2 and 5. The guests were first taken into the study room of the dormitory, which was turned into a very beautiful reception room. Here were displayed pictures of many of the graduates, and also pictures showing the growth of the school. Then the guests were taken to the dining room,



MISS ANNA G. SCHULZ.



MISS MARGARET J. LEADER.



MISS OLLIE A. BRICK.

## OUR NEW TEACHERS IN MIYAGI GIRLS' SCHOOL.

where eight tables were arranged to serve them. Each table had a pretty bouquet in the centre, and paper napkins with the school seal and the date of the anniversary in the corner, in the school colors—red, orange and black. Foreign refreshments were served. The Sendai newspaper commented on the healthy social intercourse, as also the fact that girls in their school dress should serve the guests instead of professional waiters. Everything was done with proper dignity and in accord with Japanese etiquette. The guests saw that the students know how to be useful, and are not proud, but modest and dignified.

The guests were then taken from the dining room to the gymnasium, where they were entertained by selections on

the organ, piano and koto. After listening to the music, the guests went into the garden, which was beautifully decorated with flags of different nations, especially the red and white, and the red, white and blue. Here they were entertained by drills, which were very well given. The afternoon was a complete success and everyone was delighted with the entertainment and friendly spirit among the guests. Thus the great celebration of the week ended, and proved to be the happiest event in the history of the school.

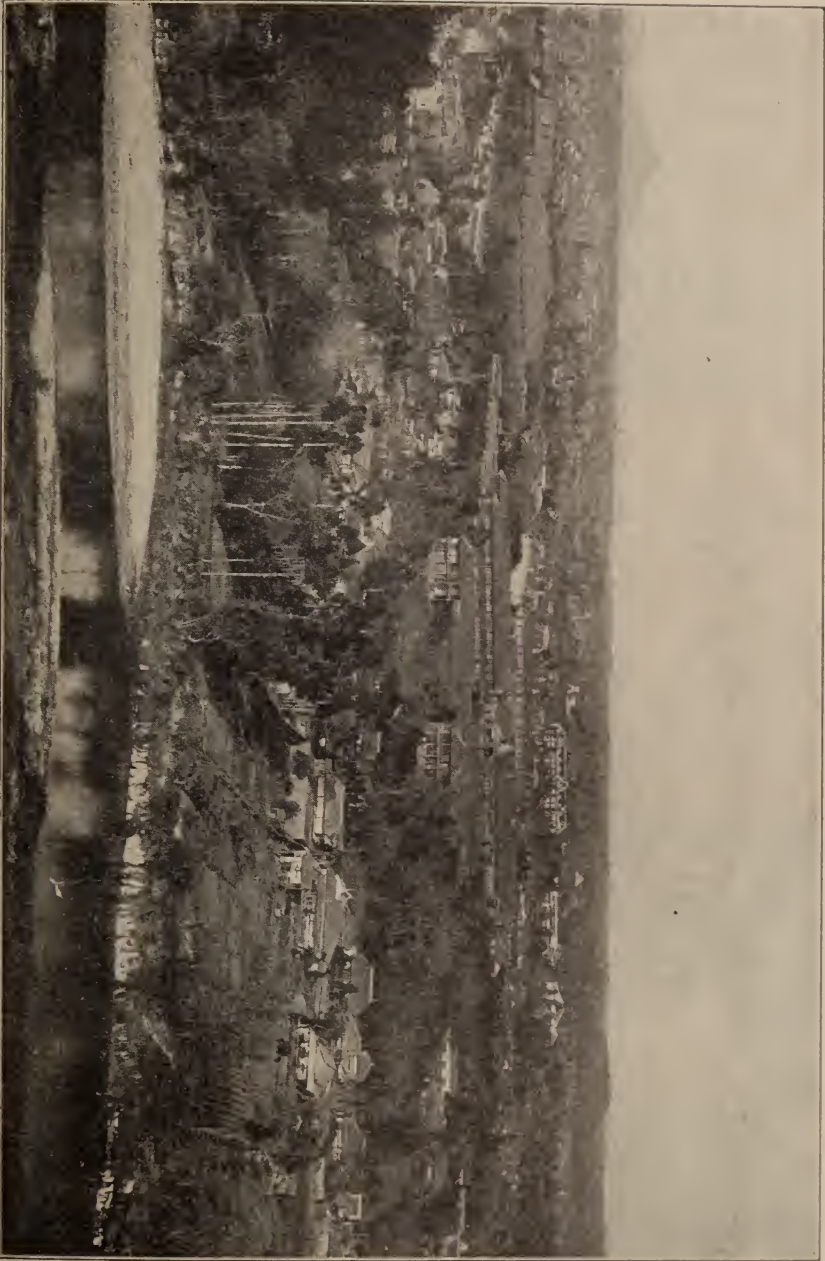
## A WEEK OF THANKSGIVING.

Although the week was filled with thanksgiving and praise, it was thanksgiving and praise to our heavenly Father, who has so richly blessed our school



ALUMNAE DAY, SENDAI.





SENDAI CITY (SHOWING THE CENTRAL SECTION OF THE CITY).

and made it such a power of righteousness in Northern Japan. We also realize that the public in recognizing this school as a power for good must also be brought nearer to our God and Saviour who has made this school strong in ennobling womanhood.

Japan must recognize that the condition of woman makes the moral standard of the country, and that "Righteousness exalteth a nation; but sin is a reproach to any people." We give all honor and praise to God who has not only blessed this school so richly, but has made our Church in America strong to help in bringing Christ's Kingdom in Japan. May God continue to bless this school, and may He use our Church mightily to bring His love to those who know not their Lord.

*Sendai, Japan, November 4, 1911.*

### ORDER OF EXERCISES

at the Twenty-fifth Anniversary of the  
Miyagi Girls' School.

Sunday, 22nd, 10 o'clock, A. M.—  
Anniversary sermon, East Second Street Church.  
Tuesday, 24th, 6.30 o'clock P. M.—  
Anniversary Literary Program.  
Wednesday, 25th, 1.30 o'clock P. M.—  
Anniversary ceremony.  
Thursday, 26th, 10 o'clock A. M.—  
Thanksgiving service.

12 o'clock M.—  
Alumnae Dinner.  
4 o'clock P. M.—  
Alumnae Tea.  
6.30 o'clock P. M.—  
Social Meeting.  
Friday, 27th, 2 to 5 o'clock P. M.—  
Garden Party.

#### LITERARY SOCIETY ANNIVERSARY.

1. Piano duet, "Entry of the Gladiators,"  
Fucik
- Misses Misao Yamamoto and Fujie Yoshida.
2. Prayer.....Mr. Isaburo Yano.
3. Japanese song, "The Pansy".....Eppstein  
Sixteen Freshman Girls.
4. Address of welcome. Miss Torase Watanabe.
5. Japanese recitation, "A Child,"  
Miss Yuki Sasaki.
6. Piano and organ duet, "Gondelfahrt,"  
Köppelhofer
- Misses Tomie Matsuura and Sada Itabashi.
7. Japanese essay, "The Ants,"  
Miss Misao Yamagishi.
8. English recitation, "The Flower,"  
Longfellow
- Miss Chitae Ito.
9. Organ duet, "Playing Tag".....Margstein
- Misses Yasu Sato and Tsuneko Oikawa.
10. English essay, "Some Games of Japanese  
Children.....Miss Tsuji Kayama.
11. Chinese recitation, "Zen Sekihei no Fu,"  
Miss Yao Fujisawa.
12. Japanese recitation, "Sobu,"  
Misses Misao Sato and Toshi Kimura.
13. English song, "The Daffodils,"  
Wordsworth-Hall
- Misses Tomo Kato, Mikiyo Onodera,  
Aiko Tono, Yoshi Hayasaka, Hana  
Aida, Tomoko Takano, Uryu Akiho,  
and Hatsune Akao.



BIBLE WOMAN'S HOUSE, SENDAI.





ANNIVERSARY DAY SOCIAL MEETING.

14. English dialogue, "Sara Crewe,"  
Frances Hodgson Burnett  
Misses Ota Iwasaki, Ikuyo Endo,  
Tomio Yoshioka, Fumi Hayashi, Tae  
Shoji, Tatsu Utsumi, Koto Taka-  
hashi, Setsu Suzuki, Hana Watanabe,  
Yasu Takasawa, Yuki Sasaki, Yo  
Yamaoka, Setsu Umenomori, Shuku  
Yanai and Fumi Shirasaki.
  15. Japanese essay, "The Moon of St. Helena,"  
Miss Masa Suzuki.
  16. Two pianos, four hands, "Mitzi Kätzchen,"  
Behr  
Misses Kimi Tashiro and Ikuko Iwasaki.
  17. English essay, "Girls' Schools in Sendai,"  
Miss Kimi Monuki.
  18. Japanese recitation, "A Sleeve for Re-  
membrance".....Miss Chiyu Ota
  19. English recitation, "A Court Lady,"  
Miss Ikuyo Konno.
  20. Organ solo, "Gloria".....Mozart  
Miss Sue Fuji.
  21. English essay, "A Mother's Influence,"  
Miss Yoshino Kato.
  22. Japanese essay, "Thoughts on a Tomb,"  
Miss Takayo Uwano.
  23. Chorus, "The Heavens Are Telling". Haydn  
Forty-one Girls.
  24. Tableau, "Peace,"  
Nine Girls.
  25. Closing remarks...Miss Weidner, President
  26. National Anthem.
  27. Benediction.....Rev. J. F. Steiner
- ANNIVERSARY CEREMONY.
1. Two pianos, eight hands, "Soldatenchor,"  
Gounod  
Misses Yamamoto, Yoshida, Oikawa  
and Nakamura.
  2. Opening hymn, No. 436.....School
  3. Scripture reading.....Rev. Kishichi Sugai
  4. Prayer.....Rev. J. P. Moore, D. D.
  5. National Anthem.
  6. Imperial Rescript,  
Tetsuro Hayasaka, Registrar
  7. Opening address,  
Sadie Lea Weidner, Principal
  8. Historical address,  
Tetsuro Hayasaka, Registrar
  9. Piano solo, Finale of Sonata in E minor,  
Grieg  
Miss Kate I. Hansen.
  10. Anniversary address....Mrs. Kaji Yajima
  11. Anniversary address,  
Rev. Kajinosuke Ibuka, D. D.
  12. Greetings from the first Principal,  
Mrs. Lizzie Poorbaugh Cort
  13. Chorus.....Forty-one Girls
  14. Congratulatory addresses—  
Junko Haseba, Minister of Education.  
Sukeyuki Terada, Governor of Miyagi  
Prefecture.  
Yoji Endo, Mayor of Sendai.  
Mr. Kunimune Date.  
Montgomery Schuyler, American Charge  
d'Affaires.  
Masataro Sawayanagi, President of the  
Tohoku Imperial University.  
Iyoji Osawa, Principal of the Miyagi  
Prefecture Girls' High School.  
Tomohiro Hayakawa, President of the  
Sendai Educational Association.  
Rev. David B. Schneder, D. D., Presi-  
dent of North Japan College.  
Mrs. Haru Isomura, representing the  
Miyagi Girls' School Alumnae Asso-  
ciation.  
Mrs. Hatsu Kuwabara, representing  
former students.  
Shinshiro Tashiro, representing the par-  
ents of the students.  
Rev. Allen K. Faust, Ph. D., represent-  
ing the Japan Mission of the Reform-  
ed Church in the United States.  
Rev. Chohachiro Kajiware, represent-  
ing the Church of Christ in Japan.  
Rev. Allan W. Cooke, representing the  
missionaries of Sendai.  
Rev. Harutoshi Kawasumi, representing  
the churches of Sendai.
  15. Vocal solo, "Save Me, O God!" Randeegger  
Mrs. W. G. Seiple.
  16. Doxology.
  17. Benediction.....Rev. H. K. Miller

[This essay was written by one of the girls in our Miyagi Girls' School, and is a fair sample of the kind of training in English the students receive. We print it in connection with the report of the twenty-fifth anniversary exercises.]

#### DATE MASAMUNE.

**D**ATE Masamune was born in 1547, at Yonesawa. His father's name was Terumune; he was the lord of Yonesawa, but he was not a great lord, so he was not widely known.

When Masamune was born he was blind of one eye, but he was a large, strong baby.

When he was a boy he was very wise and intelligent, and always played soldier. Like Napoleon, he was always the general.

He was very ambitious, and was always thinking he would like to become Shogun.

There was no school at that time, so if people wanted to learn they must call the priest to their home, or they must go to the temples. Masamune went to the temple and learned many things. He was very much interested in military affairs. He was very wise and had a good memory. When he was eighteen years old his father died, and he took his father's

place, and married Tamura Gozen. She was a very beautiful lady and very wise, so she helped her husband very much.

He soon went to Aizu and conquered that place. By and by he conquered all the northern part of Japan, and at last he took Sendai and built a castle here. In it his family lived and ruled many other possessions. Now there is a garrison where the castle was. When he went to fight he wore a helmet with the sign of the crescent moon. He became Daimio of Sendai; he had other possessions which he added to Sendai. Katakura Kojiero, Hasegura, Monina and many others were his brave vassals.

At first Masamune received thirty-two mangoku of rice from Tokugawa every year. One time Tokugawa summoned Masamune to Tokyo to receive his. He could not go, so Katakura went in his place. Tokugawa said to Katakura: "Sendai is thirty-two mangoku;" but Katakura did not say anything. Then Tokugawa said the same thing again. Katakura answered: "The word of a knight cannot change; you first said thirty-two mangoku, and you said again thirty-two mangoku; this makes sixty-four mangoku. I thank you." Then Tokugawa was obliged to give sixty-four mangoku every



STUDENTS ENJOYING THE ANNIVERSARY EXERCISES.



year to Sendai. Thus Sendai became very rich.

Masamune loved the people of Sendai very much, and in what is now the centre of Sendai, where two important streets cross, he built four houses just alike. Two of their houses burned many years ago, and just a few days ago the third one burned, so now only one of these famous houses remains.

He planted many cherry trees in the eastern part of Sendai, at Tsutsujigaoka, and every year the blossoms are beautiful. In the spring time many people go to this cherry garden and enjoy it very much. Near this garden is a famous magnolia tree that he brought from Corea. Once it was very large, but now it has become smaller by decay, but is still living. When people see this tree they remember Masamune and thank him for it.

When the Catholic priests came to Japan he became much interested and wanted to learn more about their religion. He wanted to be friends with foreign countries, that he might obtain their civilization for this land. When he was old he became very weak, and at last he died, leaving his wife, two sons and one daughter. Many people mourned for him. They built a great temple in his memory. This stands on a hill across the river, and we see it every day.

HAKU OHASHI.

#### THE CONDITIONS IN THE WEST.

MARY C. REMSBURG.



**T**HAT the Reformed Church is both numerically and financially weak in the West, as compared with some other churches, cannot be denied. Yet, notwithstanding our weakness and the criticisms offered by the older and more prosperous churches in the East, there are still those who look upon us with the eye of faith, realizing that although cities may be built in a day or week, it is not always true of churches. And in spite of the fact that even a member of the Board of Home Missions declares he does not believe in the future of our Church west of the Mississippi, we have not lost faith.

We believe foundations are being laid in the West for structures that will stand against the storms and contrary winds of all time.

We believe that the Reformed Church in the West has a work before it that will be for the good of both East and West.

Statistics show that the Church in the West contributes more toward benevolence and for their own sustenance, per capita, than any other portion of the Church. Thus we are learning, not only to help ourselves, but, through experience, to realize and appreciate the blessings that come from helping others.

The aggressive zeal and vivacious enthusiasm of the West cannot be overlooked, even by the East, for have they not repeatedly come to the West for men to fill their prominent pulpits and even to take charge of their colleges? Although he may have been by birth an Eastern man, a few short years in this thrilling, invigorating atmosphere seems to add to his fitness for a larger and broader work. This alone should be sufficient excuse for our existence. But this is not all we live for.

The Reformed Church in the West has a far greater mission: that of saving souls. It is sometimes noted that the West is so restless and unsettled. The people are constantly moving hither and thither, making it almost impossible to build up churches with a good substantial membership. Persons will move into a community and are received in the church. But about the time they seem ready for active service they have moved away. This is one of the conditions we find here. Yet we do not think this a real reason for discouragement. Should we not give the Gospel to as many as we can? And if they move on, we are only sending the Gospel to some other place. And isn't that just what Christ did, taught His disciples and sent them out? Numerically and financially such members are not of much value to the Church. But what of that? Remember Christ did not command us to gather in a large membership, nor did He com-



THE FACULTY AND 1911 GRADUATING CLASS, MIYAGI JO GAKKO, SENDAI.

mand us to raise great sums of money. But He did command us to "Preach My Gospel to every creature."

Dear brothers and sisters, this is a wonderful work we are doing: bringing men and women to a saving knowledge of the Lord Jesus and sending them on to let their lives witness for Him elsewhere. Are we not thus spreading His Gospel? Why think of East or West? Even though some of us reach beyond the "Father of Waters," are we not still one family, dwelling in one country, working for one object, with one God over us, to guide us and bless us?

#### A VISIT TO THE MISSION HOUSE COLLEGE, AT FRANKLIN, WIS.

MRS. JACOB G. RUPP.

**T**HE Woman's Missionary Society of General Synod, assembled at Canton, O., May, 1911, did a noble act when it voted \$500 toward the Jubilee Fund of the Mission House College. Last June I had the opportunity of visiting this school, and I was deeply impressed by the work done

here and the great good this institution is doing for our beloved old Reformed Church.

It is situated twelve miles west of Sheboygan, on Lake Michigan, on a fine Wisconsin farm of 160 acres. The nearest railroad station is seven miles and the nearest trolley twelve miles distant.

The buildings on the farm consist of a farm house (the basement serving for a dining room), a barn, one two-story building of class rooms without chapel or auditorium, three small frame dormitories and a few professors' homes. The students' rooms are fitted out very modestly and are heated with wood stoves. The boys must chop their own wood from an immense wood pile on the campus. Nine students sleep on the garret of one of these dormitories 12x30 feet in dimensions, called by the boys "Der Juden Sarg," "The Jewish Coffin," from its fancied resemblance. The ventilation is a skylight in the roof and a small window at either end, all of which are out summer and winter. To one of these windows a heavy rope is



fastened to be used as a fire escape in case of fire. In cold weather the temperature falls many degrees below zero.

The student life is unique. Of the 125 students in attendance, 70 are preparing for the Gospel ministry. A number are clamoring for admission into the school that cannot be accommodated. The students' homes are somewhere between Portland, Oregon, and New York. Rev. Paul Land's son, our Harbor Missionary at Ellis Island, is one of the students.

An earnestness pervades everything these students do. The German songs still ring in my ears which they sang with such enthusiasm at their morning devotions and before and after meals while seated around the tables. The student here has nothing of the comforts of our modern institutions.

One of the most agreeable features of the life of this school is that the student body resembles one large family. Several boys are the bakers, one is the barber, another gathers the laundry, and still another is clerk in the book room. In this way they earn a part of their expenses. Ties are developed that are never broken, and they always delight to go

back at commencement time where they developed such a sturdy life for pioneer mission work.

Baseball grounds, which had been denied the students for some time, and the Sheboygan River are the sources of recreation. Whatever other pleasures this student body has it makes for itself, as the school is remote from all outside influences.

It is remarkable to what a degree music is cultivated. One of the professors remarked to me that it is a rare occurrence to have a boy go through their school without learning to play one, two or more instruments. There is a large choir, a good orchestra and a fine brass band of 22 pieces that would do credit to a much larger institution.

Of the seven students graduating from the Seminary in June, six had already accepted missions in the remotest sections of our mission field.

A student studying for the ministry pays only \$30 per year, and this includes his tuition, room and board.

Heretofore the school was largely supported by the farm and the free-will offerings of the Church, the churches of the Synod of the Northwest celebrating



MRS. H. H. COOK AND HER COOKING CLASS, AT YAMAGATA, JAPAN.

a "Mission Tag" yearly, when they gather funds. In the "Haus Vaters" building this motto is engraved on the wall, "Bis hie her hat der Herr geholfen," "Unto this day the Lord hath provided." This beautiful childlike faith seems to pervade the whole institution.

The Northwest Synod is the great mission field of the Reformed Church, and anything done for the Mission House will strengthen our Church in this section. It is surely a remarkable fact that one-fifth of our ministers should have been educated on this Wisconsin farm with such limited means.

One of the most gratifying results is that some of our ablest pastors received their training at this institution.

Last winter there was a Laymen's Missionary Convention at Milwaukee 60 miles away. A number of the boys had the desire, but not the money to go. They sent their best clothes with their more fortunate fellow students who could go by trolley, dressed in their oldest clothes, each carrying a blanket and a musical instrument. They earned their board on the way by playing and singing to the farmers and slept in barns. Upon arriving at Milwaukee they applied at the Y. M. C. A. for permission to get clean and change into their good clothes. The authorities, thinking they were hoboos, denied the request. Through the intercession of our Rev. Nott, at Milwaukee, the request was granted. They were there to enjoy all the sessions and walked back again. Practically the entire student body had gone to the convention, and the school was closed for a week. At the time of our visit the professors and students were seriously considering the support of a Foreign Mission station.

I rejoice that General Synod saw fit to recognize the Mission House in a substantial way. I fear the "Missions Haus" has been too modest for too long a time to press its claims upon the Church. I know of no other mission point where the results are so immediate and lasting. They need help. May the Church at large be awake to her opportunity.

## MY LADY.

BY HELEN A. WALKER.

I know a lady in this land  
Who carries a Chinese fan in her hand,  
But in her heart does she carry a thought  
Of her Chinese sister who carefully wrought  
The dainty, delicate, silken toy,  
For her to admire, for her to enjoy?

This lady has on her parlor floor  
A lovely rug from a Syrian shore;  
Its figures were woven with curious art—  
I wish that my lady had in her heart  
One thought of love for those foreign homes  
Where the light of the Gospel never comes.

To shield my lady from chilling draft  
Is a Japanese screen of curious craft.  
She takes the comfort its presence gives,  
But in her heart not one thought lives—  
Not even one little thought—ah, me!—  
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed,  
The fabric soft was in India made.  
Will she think of the country whence it came,  
Will she make an offering in His name  
To send the perfect, heavenly dress,  
The mantle of Christ's own righteousness,  
To those who are poor, and sad, and forlorn?  
To those who know not that Christ is born?  
—*Missionary Review of the World.*

## FIELD AND OFFICE NOTES.

GERTRUDE M. COGAN.

That Pennsylvania has some distances may be realized by any one visiting Reformed churches in the Keystone State. Since July nearly 4,000 miles have been covered by train; many miles were gone over by trolley and by team. Twelve conventions attended. The cause presented in many congregations. And yet the great field in Pennsylvania has scarcely been touched.

Through the kind efforts of Rev. H. A. Welker, of Royersford, meetings were arranged in Goshenhoppen Classis. Bad weather and meeting of Synod interfering, some were abandoned to be rearranged at a more favorable time.

A tour is being made in West Susquehanna Classis. Four new societies have been organized. Two in Freeburg charge, Rev. J. F. Griesemer pastor, and two in Aaronsburg charge, Rev. W. D. Donat pastor. The society at Selinsgrove was revived and monthly meetings arranged for. Rev. J. A. Ditzler is pastor.



Aaronsburg society was also reorganized and set going.

Many letters come asking for help and information. It is a pleasure to receive and answer all such. The work is moving forward. President of a new Young Women's Society writes:

*"We followed your lesson and suggestions given in OUTLOOK, and had a most delightful and instructive meeting. Twenty-six young women were present and all joined the society."*

#### OTHERS.

Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray,  
My prayer shall be for others.

Help me in all the work I do,  
To ever be sincere and true,  
And know that all I'd do for you,  
I needs must do for others.

Let self be crucified and slain  
And buried deep; and all in vain  
Shall efforts be to rise again  
Unless to live for others.

And when my work on earth is done,  
And my new work in heaven's begun,  
May I forget the crown I've won,  
While thinking still of others.

Others, Lord; yes, others.  
Let this my motto be.  
Help me to live for others,  
That I may live like Thee.

—Selected.

#### OUR PRINTED HELPS.

"1912 Program," prepared by Miss Cogan. 2c. per copy, 15c. per dozen, \$1.20 per hundred.

"An Easy Guide," by Miss Cogan. 5c. per copy.

"Standard of Excellence." Free.

"Facts for To-day," by Mrs. C. H. Nadig. This is prepared by one of our experienced workers, and gives explicitly those facts about our work that the women in the local societies should know. It should be in the hands, and in the heart of every active member. This also is free, but remember, please, when sending for free literature to always enclose the postage.

## TOPIC FOR THE MONTH

### SUGGESTIVE HELPS.

GERTRUDE M. COGAN.

Program.

February.

1. Hymn.
2. Scripture. Acts 19: 1-11.
3. Prayer.
4. Missionary Work Among Chinese Women and Children. (See article by Mrs. Hoy.)
5. Letter from Miss Hahn, our nurse at Shenchowfu.

6. Sentence prayers:

Miss Kroeger, Miss Hahn, Miss Traub, Miss Messimer, Miss Ziener, Miss Kanne, Miss Bridenbaugh. The wives and children of our missionaries. The heathen women of China. The native Christian women.

6. Hymn.

7. Discussions:

a. Name some advantages a woman would have for effective missionary work in China.

b. What would be some of the hindrances and difficulties a woman missionary would meet in China?

c. Give reasons why women are degraded in heathen countries.

d. Contrast the condition of women in heathen countries with the condition of women in Christian lands.\*

e. Are the women of Christian lands responsible for the salvation of the unfortunate women in heathen countries?

f. American women spend \$120,000,000 a year for hats and millions more for trifles of fashion. Is this an example for Christ to the world looking on and judging our religion by the standard of our womanhood? What might be done in Christless lands with that money?†

8. Hymn.

9. Distribute leaflets, "The Women of China." Secure free from Foreign Mission Board, Reformed Church Building, Philadelphia.

10. Closing prayer.

#### INCIDENTS.

\* A missionary asked a man to let his little girl come to the mission school. This poor heathen Chinaman put specta-



OUR WORKERS AT YOCHOW, CHINA.

cles on his cow, and pointing to it said: "Teach that, and then teach my girl."

† It is said that enough people die in China every three days to depopulate a city like New York. Teachers, nurses, doctors can relieve the human misery as well as the soul blindness. Thousands are needed.

Wouldst shape a noble life? Then cast no backward glances toward the past, and though somewhat be lost and gone, yet do thou act as one new-born. What each day needs that shalt thou ask, each day will set its proper task.

GOETHE.

#### WORK AMONG WOMEN IN CHINA.

MARY B. HOY.



ONE of the greatest needs in our China mission work is missionary teachers for the women.

Misses Zierner and Kanne have all along done very much for the women in Yochow City, but their first work is in the school and for the school girls.

Teachers here in the homeland can scarcely realize what the work of a missionary teacher is. It does not mean only that at nine o'clock the teachers go to the school room, teach until half-past

Help to  
Relieve  
The Present  
Distress in  
Our China  
Mission



OUR WORKERS AT SHENCHOWFU, CHINA.



Remember  
in Prayer  
Our  
Missionaries  
in China







GATE TO GIRLS' SCHOOL COMPOUND,  
YOCOW CITY, CHINA.

eleven, have lunch and rest until half-past one and then teach until four; but from six o'clock in the morning until nine and ten o'clock at night the missionary teacher is busy with her girls.

She must teach them how to be clean, how to make beds and keep the rooms pure and in order, look after the sick, coddle the homesick ones, have prayers with the servants, see that the cook has vegetables on hand and that the food is prepared properly, take daily accounts with the market man, see that the recitation rooms are clean and ventilated, entertain visitors who come to see the school (they are numerous) prepare to teach *all* lessons in the Chinese language.

These are some of the duties of the missionary teachers in China. And beside this Misses Ziemer and Kanne have had meetings in the chapel for the city women, afterwards opening their house and serving tea to all who wish to stay and have a social time.

All missions (but ours) have women who give all their time to native women, and in many places Bible training schools are organized. This is what we want and what we *must* have. We ought to have four women, two for Yochow Station and two for Shenchowfu.

In the latter place Mrs. Heinrichsohn has charge of the woman's work, and she is a host in herself, but who will take the work when she comes home for a much needed rest?

There is no work more interesting than work among the women. It is usually slow and at times the missionary is somewhat discouraged because she cannot see the results of her work as it is seen among the students in the schools; but, oh, there is a sweet comfort to feel that you may have brightened somewhat, if ever so little, the life of a woman, who has never known the bright side of life.

The way to learn to know Chinese women is first to understand and be able to speak their own language, then love them, go to their homes, such barren, dreary places most of the homes are.

The women usually take advantage of fair weather (I am speaking now of country women), and when the sun shines, they take their little chairs and sit in the beautiful out of doors, to sew or spin. They cannot read; they never travel more than to see some near neighbor. They tell over and over superstitious stories, and the terrors of their many gods.

I well remember one fine day in late autumn, Mrs. Tseo and I had been visiting the people in the valley. We had walked quite a distance, and on our way home stopped to see some neighbors. We were surprised not to see any of the women in the warm sunshine, so we went to the guest hall door and called, and then like frightened sheep women and children came from a dark, damp, very gloomy room and gave us a joyful welcome. When we questioned them as to why they were not out of doors, they at first would not answer, then the youngest woman said, "You know grandfather was buried last week. Always after burial one of the spirits of a dead person

returns to torment the family, and last night grandfather's spirit came in the shape of a big black dog. It tried to get in at all the windows. It has been at the homes of our relatives, grandfather's brothers, and we know it will come again. They always come three times."

Poor frightened women and children! All they had in their lives were the stories told and retold to every generation, stories full of superstition and horrors. We let them talk, sometimes all of them at once, and when they had told their trouble we gave our comfort, the story of our dear Lord and Master.

Never shall I forget the sad old face of the grandmother as she hobbled on her tiny feet to the door as we left. She kept saying in an undertone, "Yesu ai o," Jesus loves me. It was a new thought for her, and as we walked down the narrow path between the rice fields, two of the small boys kept bobbing along by our side, and saying over and over, "Hai sumn sien seng Yesu ai o," Mrs. Hoy, teacher, Jesus loves me?

Oh, women of the Reformed Church, those of you who could go, how can you sit still and enjoy your beautiful homes and the many blessings with which you are surrounded, and those of you who cannot go, and yet have plenty of money, how can you help looking for some one to take your place to preach the Gospel of Peace to the women of China?



CHRISTIAN FAMILY IN CHINA.

## YOUNG PEOPLE'S WORK

WILHELMINA B. LENTZ, Secretary  
Chalfonte, Pa.



At the meeting of the Executive Committee of the W. H. and F. M. S. of G. S. held at Vermilion, Ohio, July 26-29, several new departments were created. Among them the Department of Young People's Work. The Secretary appointed at that meeting found it impossible to serve, and because of this delay we are several months late in getting started. Therefore it is all the more necessary that we do concentrated work.

That there is need for more extensive missionary work among our young people, no one will doubt or dispute. If the Missionary Society of the next generation is to do efficient work, we must enter upon an educational campaign at once. I therefore lay this cause upon the hearts of the women of the Church and ask their hearty co-operation.

The department will work along these lines: 1. More mission bands. 2. More young people's mission study classes. 3. More young women in our missionary societies.

By adopting a definite program and then making a persistent effort to carry it forward, I am sure we can accomplish large results.

At the request of the Executive Committee I gladly undertake the work of this department. However, the success of the work will depend in a large measure upon the local societies.

Let us therefore unite our efforts and pray the Great Head of the Church for His blessing upon the Young People's work.

NOW IS THE TIME TO  
SEND IN OUTLOOK  
SUBSCRIPTIONS



## THANK OFFERING BOXES

ANNIE M. BLESSING, Secretary  
Hellam, Pa.

By the time this number of *THE OUTLOOK* reaches the members of our Reformed Church, we shall be on the threshold of a New Year, with its privileges and golden opportunities before us. Let us make use of each one, doing the best we can for our Saviour who gave so much for us.

The work of this department is just in its infancy, but like the tender, delicate plant, we need to give it our care and attention, and it will grow, and we hope, bring forth fruit abundantly. There is every reason for joy and gratitude on our part for the progress already made.

Thus far three Synodical Secretaries of Thank Offering Boxes have been elected. They are the following:

Ohio Synod—Mrs. C. A. Krout, Tiffin, Ohio.

Eastern Synod—Mrs. Henry H. Ranck, 1431 Perkiomen avenue, Reading, Pa.

Pittsburgh Synod—Mrs. Harry Hershey, Latrobe, Pa.

We feel sure when the work is thoroughly understood that good results cannot help but follow. We trust, yes, urgently request that every member of the W. H. and F. M. S. G. S. have one of the Thank Offering Boxes. The local

society, through its Secretary, should communicate with the Secretary of the Thank Offering Boxes of the Classical Society; she with the Synodical Secretary, and the Synodical Secretary with the Secretary of Thank Offering Boxes of the W. H. and F. M. S. G. S. All orders for boxes and remittances for same should come through the Secretaries mentioned. It is the one way by which the work can be systematically carried on. It is, too, the best way to achieve worth while results. One hundred and fifty-three dozens of Thank Offering Boxes have already been sent out. This number reaches but a small part of the Church. Can we not have orders for many more dozens of boxes? The price is within reach of every society. One cent each or, in quantities of a dozen or more, ten cents per dozen.

From far away Cedar Rapids, Iowa, came a request for boxes, accompanied with the following words: "We want to have a share in this work."

If our mission congregations are eager to have a share in the work, what of the larger congregations who are self-supporting?

Let me suggest that we have an honor roll in this department. Any society that raises one hundred dollars or more during the year through the Thank Offering Boxes shall have its name on the roll of honor and printed in *THE OUTLOOK OF MISSIONS*. Let the orders for boxes come rapidly. Let us take up the work now.

**O**UR noble Women in Ohio are setting a good example to their sisters in the East in their efforts to get *OUTLOOK* subscribers. They are sending in lists of tens and twenties.

## CORRESPONDENCE WITH HOME AND FOREIGN MISSIONARIES

MRS. C. H. NADIG, Secretary

Article V, Section 6 of the By-Laws of the Woman's Home and Foreign Missionary Society of General Synod:

The Secretary of Correspondence with Home and Foreign Missionaries shall receive and collect letters from our missionaries in the home and foreign field and distribute copies of the same for use in societies.

It is recommended that the organization of this department be carried down through the District Synodical, Classical and local societies. Each society shall have its own Secretary, who shall cooperate with the General Synodical Secretary.

The District Synodical Secretary shall see that an office is created in each Classical society.

The Classical Secretary is to keep in touch with the Secretary of Home and Foreign Correspondence of the local society and know that a letter from the field is read monthly in the open meeting.

The call is for a corresponding office down to the local society, so that the individual member hears the letter read.

It is a known fact that the missionary on the field cannot get into communication with many individual members, for a number of reasons; therefore, the office was created, and in this manner we as members and friends of a society are able to hear monthly from some one on the field.

If the officers of the local society carry out the plan brought to them from the

General Synod, their society will be a more thorough and systematic organization and do more efficient work for those interested.

## THE SOCIAL SIDE OF THE STUDY CLASS

M. ELLA KILMER.

The secret is out. How Grace Church, Akron, O., is able and willing to support its own Foreign Missionary—Rev. H. H. Casselman, Sendai, Japan. The members take a lively interest in the Work of Missions, and the excellent article by Miss M. Ella Kilmer,—A. R. B.

Deeply realizing the need of emphasizing the spiritual and educational side in the Mission Study Class, we should as keenly feel that there is a social side as well to be touched.

Committees and individuals who are planning aggressive missionary work for the new year 1912 may be helped by some of the plans tried along the social side by our classes.

Three evenings were given to joint socials of our five classes, two of which were held aside from the regular meeting of the classes and were distinctively missionary in character.

The opening rally and reception, a joint debate and the closing session held after the eight lessons had been completed, which was a Japanese party.

All the socials were free, the only requirement for admission was the name of a favorite missionary or a missionary saying as a password.

Upon entering the room pictures of missionaries and prominent members of the Foreign Mission Board were found upon the walls. The pictures were taken mostly from THE OUTLOOK OF MIS-

## FORMS OF BEQUEST FOR MISSIONS.

### For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

### For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.



sions, the tri-annual reports of the Foreign Board and *Christian World* and mounted on various shapes, sizes and tints of cardboard with numbers attached, but no names. Each person was given a paper headed, "Who's Who?" with numbers placed vertically where names were to be written.

The following were some of the person's pictures used: Dr. Bartholomew, Miss Emma Kroeger, Rev. and Mrs. Carl Kriete, Rev. J. Mori, Rev. Herbert Casselman, David Livingstone, Apostle Paul, Miss Gertrude Cogan, Dr. Albert Beam, Prof. Paul L. Gerhard, Dr. Hoy, Rev. Burghalter, John G. Paton, etc., twenty pictures in all. Several local persons were used to create some merri-ment.

It will surprise you to find how few people recognize our prominent workers.

Another game, "A Missionary Quizz," will create a sentiment for more missionary knowledge.

The following questions were used, being typewritten on sheets of paper with blank spaces for answers:

1. Who was the first foreign missionary?
2. Who the first convert reached by a foreign missionary?
3. The first Christian martyr?
4. The founder of modern missions?
5. The Cobbler Missionary?
6. The greatest missionary orator?
7. The King of the Cannibals?
8. The Great Heart of New Guinea?
9. The most noted foreign missionary of the Reformed Church?
10. Our own foreign missionary pastor?

A record was kept after the papers were graded. The person answering the ten questions had ten points in the "Missionary Quizz" and twenty points for "Who's Who?" if answered correctly. Ribbon medals of honor were awarded to those securing highest number of points.

At a regular meeting night of the classes a joint four-sided debate was held between teams from the different classes. The question discussed was, "Which is

the most important phase of missionary work, the educational, literary, medical or evangelistic?" There was a bailiff, who called the meeting to order according to the form of the court room, a court stenographer, a judge before whom the case was tried, who impaneled the jury of twelve persons and at the close of the debate charged the jury. A very profitable evening was spent and enough humor was mixed with the serious to make it wholesome.

Our Foreign Missionary Society gave a reception to its members and friends early in October, at which time was given a "March of Famous Missionaries." The gentlemen guests were given a card bearing the name of a famous missionary and the ladies a saying from or some prominent thing done by these missionaries, as: William Carey, "Preaching is my business, but I cobble shoes for expenses." Robert Morrison, "The Pioneer Missionary to China." After each one found their partner, a pianist proceeded to play a march for a short time. When the music stopped the gentlemen moved up to the next lady immediately in front, etc. During the march the conversation was to be carried on along the line of the missionary represented and his activities and work in his particular field and addressed by the assumed name. The committee had placed large placards in the various rooms with names of countries represented in the march by the missionaries, such as India, China, Japan, South America, Turkey, Africa, etc.

At the close of the march the couples had to be seated in the room having the placard of their country. Livingstone and lady ate in Africa, Duff, Heber and Judson in India, Dr. Hoy, James Gil-mour and their partners, etc., in China.

The beautiful Japanese social closed the work of all the classes after eight weeks of profitable and interesting study. The Sunday School rooms never looked more artistic and pleasing. It was decorated by Japanese lanterns and parasols loaned by several prominent members of the church, also posters, flags and pictures. A long table covered with

curios created much interest. Most of the class members were in Japanese costume and the ladies carried parasols. The games were of a missionary character and the pastor gave an address on "The Future Work of the Study Classes."

Tea and dainty Japanese rice cakes made by a real Japanese were served.

DOES MISSION STUDY PAY? Ask any

of the seventy and more young people of our classes or our Sunday School Superintendent and pastor, neither missing a meeting, and I believe they would say, "We were helped, spiritually, mentally and socially.

"Heaven's gate is shut to him who comes alone;

Save thou a soul, and it shall save thy own."

## Go, Herald of Salvation, Forth.

SAMUEL F. SMITH.

(Tune.—Waltham. L. M.)

J. BAPTISTE CALKIN.

1. Go, her - alds of sal - va - tion, forth; Go in your heav'n-ly Mas - ter's Name,  
 2. Go forth to sow the liv - ing seed; Seek not earth's praise, nor dread its frown;  
 3. Lo! I am with you, saith the Lord; My grace your spir - it shall sus - tain;  
 4. Go forth in hope; My bur - den take, Till God's great reap - ing - day shall come,

From east to west, from south to north, The glo - rious gos - pel wide proclaim.  
 Nor la - bors fear, nor tri - als heed; Win jew - els for Im - man - uel's crown.  
 Strong is My arm, and sure My word; My servants shall not toil in vain.  
 Then, they who sow'd in tears shall wake, And hail the joy - ful har - vest home! A - men.

## ROLL OF HOME MISSIONS (GERMAN)

### GERMAN SYNOD OF THE EAST.

Holyoke, Mass. .... H. Frech  
 Glade Run, Pa. .... Carl H. Gundlach  
 Buffalo, N. Y. .... H. H. C. Struebing  
 Brooklyn, N. Y. .... H. Braem  
 Philadelphia, Pa. .... W. G. Weiss

Brooklyn, N. Y. .... M. J. H. Walenta  
 Boston, Mass. .... E. W. C. Brueckner  
 Philadelphia, Pa. .... G. A. Haack  
 Brooklyn, N. Y. .... Louis Nickse

### SYNOD OF THE NORTHWEST, AND CENTRAL SYNOD.

Stratford, Wis. .... H. Schmid  
 Calumet, Mich. .... H. Beck  
 Green Bay, Wis. .... Geo. Ulrich  
 Curtiss, Wis. .... W. H. Laibr  
 Cleveland, Wis. .... J. G. Schmid  
 Oshkosh, Wis. .... J. M. Bauer  
 Indianapolis, Ind. .... J. F. Grauel  
 Louisville, Ky. ....  
 Louisville, Ky. .... E. Fledderjohann  
 Louisville, Ky. .... A. F. Lienkaemper  
 Nashville, Tenn. .... J. Vogt  
 New Middletown, Ind. .... Theo. Mueller  
 Stewart, Wis. .... Alvin Grether  
 Appleton, Wis. .... A. C. Plappert  
 St. Paul, Minn. .... P. G. Kluge  
 Ledyard, Ia. .... Otto A. Menke  
 Melbourne, Ia. .... J. Hauser  
 Marengo, Ia. .... A. Hocker  
 Butler, Okla. .... A. Beer (supply)  
 Bluff City, Kans. .... A. Beer  
 Alpena, S. D. ....  
 Upham, N. D. ....  
 Herrick, S. D. .... H. Sill  
 Glen Ullin, N. D. ....

Loveland, Col. ....  
 Tillamook, Ore. .... P. Ebinger  
 Quincy, Wash. .... P. Schild  
 Neudorf, Can. .... P. J. Dyken  
 Pheasant Forks, Can. .... L. P. Goerrig  
 Wolseley, Can. .... Paul Koesling  
 Winnipeg, Can. .... A. Heinemann  
 Winnipeg, Can. .... C. F. W. Graeser  
 Edmonton, Can. .... J. Muglin  
 Irvine, Can. ....  
 Stettler, Can. ....  
 Chicago, Ill. ....  
 Garrett, Ind. .... H. A. Clausung  
 Cleveland, Ohio .... E. F. Dewitz  
 Helvetia, W. Va. .... J. E. Vornholt  
 Cleveland, O. .... W. Friehtlin  
 Rocky River, O. .... W. Friehtlin  
 Dayton, O. .... A. Weber  
 Piqua, O. .... C. Hoffmann  
 Oakley, O. .... J. Gaenge  
 Toledo, O. .... J. Wernley  
 Toledo, O. .... H. O. Jorris  
 Bay City, Mich. .... Benj. H. Holtkan



# ROLL OF HOME MISSIONS.

## OHIO SYNOD.

Missions.	Missionaries.	Missions.	Missionaries.
E. Market St., Akron, O.....	John J. Leberman, D.D.	Kenmore, O. ....	E. R. Willard, D. D.
Immanuel, Alliance, O.....	J. P. Stahl, D. D.	Calvary, Lima, O.....	Rev. A. G. Gekeler
Athens, Mich. ....	Cecil A. Albright	First, Lisbon, O.....	S. I. Royer
Grace, Canton, O.....	J. Theodore Bucher	First, Louisville, Ky.....	J. O. Vitz
Bohemian, Cleveland, O.....	Anton Korbel	Miller Ave., S. Akron, O.....	H. J. Rohrbraugh
Ohmer Park, Dayton, O.....	S. U. Snyder	Grace, Springfield, O.....	F. W. Hoffman
Grace, Detroit, Mich.....	Chas. W. Brugh, 740 E. Milwaukee Ave.	Terre Haute, Ind.....	F. C. Witthoff
Gary, Ind. ....	Paul D. Yoder	Grace, Toledo, O.....	J. Henry Hornung
Central Ave., Indianapolis	Henry S. Gekeler, D. D.	Toledo, Ohio (Hung.)....	Eugene Boros
Ind. ....	2035 Broadway	Zion's, Warren, O.....	Gideon P. Fisher
		St. Paul's, Youngstown, O.E.	D. D. Wettach, D. D.

## PITTSBURG SYNOD.

Ch. of Ascension, Allegheny, Pa. ....		St. Paul's, Johnstown, Pa.	J. Harvey Mickley
St. Luke's, Braddock, Pa.	Walter E. Garrett	Hungarian, Johnstown, Pa.	Ernest Porzsoit
Bethany, Butler, Pa.....	J. W. Pontius	Hungarian, Lorain, O.....	Stephen Virag
Trinity, Connellsville, Pa.	Chas. E. Wagner	First, McKeesport, Pa.....	Paul B. Rupp
St. Mark's, Cumberland, Md. ....	Eugene P. Skyles	Trinity, New Kensington, Pa. ....	James E. Sheetz
Hungarian, Dayton, O.....	Andrew Kovacs	Pitcairn, Pa.....	C. H. Faust
St. Paul's, Derry, Pa.....	A. A. Black	Christ, Pittsburg, Pa.....	Henry D. Darbaker,
Hungarian, Dillonvale, O.....	Alex. Radacs		7016 Frankstown Ave
Grace, Duquesne, Pa.....		Punxsutawney, Pa. ....	U. O. H. Kerschner
Hungarian, E. Chicago, Ind. ....	Eugene Vecsey	Scottdale, Pa. ....	W. J. Muir
Ellwood City, Pa.....	Samuel A. Stamm	Sharpsville, Pa. ....	E. S. LaMar
Grove City, Pa.....	A. K. Kline	Trafford City, Pa.....	K. Franklin Main, Larimer, Pa.
First, Homestead, Pa.....	Horace Shiffer	Calvary, Turtle Creek, Pa.	John C. Sanders
Hungarian, Homestead, Pa.	Alex. Harsanyi	First, Vandegrift, Pa.....	D. Snider Stephan

## SYNOD OF THE INTERIOR.

Grace, Abilene, Kans.....	T. Royce Brendle	Holton, Circleville, Kans..	
First, Cedar Rapids, Ia.....	Frank S. Bromer, 632 L St., W.	Christ, Iola, Kans. ....	Wm. H. Shultz
Bohemian, Cedar Rapids, Iowa ....	Joseph Balcar	Kansas City, Mo.....	W. Alvin Rex, 2723 N. 36th St.
Trinity, Cheney, Kans.....		Ursinus, Lawton, Iowa....	L. S. Faust
Grace, Chicago, Ill.....		St. Mark's, Lincoln, Neb....	Peter M. Orr, 1547 Q St
Bohemian, Chicago, Ill.....	James Dudycha, 1126 S. Lincoln St.	Lone Tree, Iowa.....	John F. Hawk
Conesville, Iowa ....	A. S. Kresge	Mill Creek, Ill.....	Marion Weigel
First, Denver, Col.....	David H. Fouse	Omaha, Neb.....	C. M. Rohrbraugh
Des Moines, Iowa ....	B. K. Hay	Oskaloosa, Iowa ....	
Emporia, Kans. ....	T. F. Stauffer	St. Joseph, Mo. ....	John B. Bloom
First, Freeport, Ill.....		Maple Ave., St. Louis, Mo.	Wayne Bowers
Bethany, Hiawatha, Kans.	L. L. Hassenpflug	Grace, Sioux City, Iowa....	H. L. Krause
		White Water, Kans. ....	J. F. Kerlin
		Wilton, Iowa ....	S. R. Kresge

## SYNOD OF THE POTOMAC.

Albemarle, N. C.....	F. S. Zaugg	Harrisonburg, Va. ....	J. Sillor Garrison
Salem, Altoona, Pa.....	R. M. Stahl	First, High Point, N. C....	L. A. Peeler
St. Stephen's, Baltimore, Md. ....	O. S. Hartman	Holidaysburg, Pa. ....	Chas. A. Hnyett
St. Mark's, Baltimore, Md.....	James M. Mullan, 2200 E. Hoffman St.	St. Paul's, Junlata, Pa.....	Albert F. Nace
Grace, Baltimore, Md.....	Edgar F. Hoffmeier, 835 Light St.	Zion, Lenoir, N. C.....	A. S. Peeler
St. Luke's, Baltimore, Md.	A. Conner	Lincolnton, N. C.....	W. H. McNairy
Burlington, N. C.....	J. D. Andrew	St. Paul's, Roanoke, Va....	T. J. Hacker, D. D.
Dallastown, Pa.....	John S. Adam	Faith, Salisbury, N. C....	W. B. Duttera, S. T. D.
St. Matthew's, Enola, Pa.	Walter R. Hartzell	Thomasville, N. C. ....	Clarence Woods
First, Greensboro, N. C....	Shuford Peeler	Waughtown, N. C.....	
Grace, Hanover, Pa.....	S. P. Mauger	St. Stephen's, York, Pa....	A. H. Smith
		Emmanuel, York, Pa.....	Joseph Peters
		Faith, York, Pa.....	Chas. A. Waitman

## EASTERN SYNOD.

Hungarian, Bridgeport, Conn. ....	Alex. Ludman	Olivet, Phila., Pa.....	M. P. La Rose
St. John's, Harrisburg, Pa.	Geo. W. Hartman	Palatinate, Philada., Pa..	Franklin E. Wleder
Faith, Lancaster, Pa.....	D. G. Glass	St. Andrew's, Philada., Pa.	Dallas R. Krebs
St. Stephen's, Lebanon, Pa.	A. G. Peters	Tioga, Philadelphia, Pa.	John D. Hicks, 3136 N. Park Ave.
Trinity, Lewistown, Pa....	E. T. Rhodes	Rochester, N. Y.....	
Montgomery, Pa. ....	Aaron Noll	Calvary, Scranton, Pa.....	A. R. King
Palmerton, Pa. ....	Morgan A. Peters	Hungarian, S. Norwalk, Conn. ....	Gabriel Dokus
St. Andrew's, Penbrook, Pa. ....	D. H. Leader	State College, Pa.....	
Bethany, Philadelphia, Pa.	A. D. Wolfinger, D. D.	Christ, West Hazleton, Pa.	C. H. Herbst
Calvary, Philadelphia, Pa.	Frank H. Fisher, 2617 N. 29th St.	St. Luke's, Wilkes-Barre, Pa. ....	Tilghman R. Diets
Messiah, Philadelphia, Pa.	Edwin S. LaRose, 2133 S. 13th St.	Wyndmoor, Pa. ....	J. S. Heffner
Mt. Hermon, Philada., Pa.	Chas. B. Alspach, 1538 Wingohocking St.	Wyomissing, Pa. ....	H. H. Rupp
		Ellis Island, N. Y.....	Paul H. Land, Ph. D.
		Japanese Mission.....	J. Mori

**Directory of our Foreign Missionaries.****JAPAN.**

Date of Arrival.	Name.	Residence.
1883.	Rev. J. P. Moore, D. D.....	Sendai
1887.	Rev. D. B. Schneder, D. D., and wife.	Sendai
1892.	Rev. Henry K. Miller and wife.....	Tokyo
1895.	Rev. Christopher Noss, D. D., and wife,	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....	Sendai
1900.	Miss Sadie Lea Weidner .....	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife,	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1902.	Rev. Herman H. Cook, Jr., and wife,	Yamagata
1905.	Rev. Jesse F. Steiner and wife.....	Sendai
1905.	Rev. W. G. Seiple, Ph.D., and wife...	Sendai
1905.	Miss Mary E. Gerhard *	Sendai
1906.	Rev. Elmer H. Zaugg and wife.....	Sendai
1907.	Miss Kate I. Hansen .....	Sendai
1907.	Miss Lydia A. Lindsey .....	Sendai
1909.	Rev. H. H. Casselman and wife.....	Sendai
1911.	Miss Margaret J. Leader.....	Sendai
1911.	Miss Anna Gertrude Schulz.....	Sendai
1911.	Miss Ollie Amelia Brick.....	Sendai
1911.	Rev. Carl D. Kriete and wife..	Tokyo

**THE STATION PLAN.**

The cost of an Out-station in Japan is fixed at from \$200 to \$600; in China, \$200.

**THE SCHOLARSHIP FUND.**

North Japan College, \$40; Miyagi Girls' School, Sendai, Japan, \$35; in China, \$25.

**CHINA.**

1900.	Rev. William E. Hoy, D.D., and wife,	Yochow City, Hunan
1902.	Rev. William A. Reimert and wife,	Yochow City, Hunan
1902.	Miss S. Emma Ziemer.	Yochow City, Hunan
1899.	Rev. William Kelly, M. D., and wife,	Shenchowfu, Hunan
1905.	Rev. Paul E. Keller and wife *	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife,	Shenchowfu, Hunan
1906.	Mr. Horace R. Lequear,	Yochow City, Hunan
1906.	Miss Anna C. Kanne...	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife,	Yochow City, Hunan
1908.	Miss Alice E. Traub...	Yochow City, Hunan
1908.	Rev. F. K. Heinrichsohn and wife,	Shenchowfu, Hunan
1908.	Rev. W. F. Adams, M. D., and wife,	Yochow City, Hunan
1910.	Miss Rebecca Messimer.	Shenchowfu, Hunan
1910.	Miss Ruth E. Hahn...	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife,	Shenchowfu, Hunan
1911.	Miss Meta M. Bridenbaugh,	Shenchowfu, Hunan
1911.	Miss Emma M. Kroeger,	Yochow City, Hunan

\*Home on Furlough.

**THE SALARY.**

Of a Married Missionary is .....	\$1,200.00
Of a Single Man .....	700.00
Of a Single Woman .....	600.00



ENTRANCE TO GIRLS' SCHOOL COMPOUND, SENDAI, JAPAN.





TEACHERS AND STUDENTS AT THE TWENTY-FIFTH ANNIVERSARY OF THE MIYAGI GIRLS' SCHOOL,  
SENDAI, JAPAN, OCTOBER 26, 1911

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Rev. D. A. Souders, D. D.  
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Rev. Paul S. Leinbach  
Rev. I. C. Fisher, D. D.  
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Organized 1838

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Incorporated 1881

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Rev. Albert S. Bromer  
Elder David A. Miller  
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Rev. Albert S. Bromer  
Elder Joseph L. Lemberger, Ph.M.  
Elder Horace Ankeney  
Elder Murray Galt Motter, M. D.

*Field Secretaries*, Rev. Jacob G. Rupp, Allentown, Pa.; Rev. Daniel Burghalter, Tiffin, O.

Annual Meeting: First Tuesday in March. Executive Committee Meetings are held monthly except in July and August.

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104 Clinton Avenue, Tiffin, Ohio.

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St., Canton, Ohio.

### *Treasurer*

Mrs. Lewis L. Anewalt, 814 Walnut Street,  
Allentown, Pa.

### *Secretary of Literature*

Mrs. Kate Hale Gekeler, 2061 Broadway,  
Indianapolis, Ind.

### *Field Secretary*

Miss Gertrude M. Cogan, Reformed Church  
Building, Philadelphia, Pa.

The Executive Committee consists of the officers.

**Headquarters,  
Fifteenth and Race Streets, Philadelphia, Pa.**